

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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Missionaries and Lebanese share joy

By Art Toalston

RICHMOND, Va. (BP) — Southern Baptist missionary Frances Fuller knows a young man in Lebanon who once aspired to be a Greek Orthodox priest.

Instead, he became a killer, a soldier in one of the militias fueling Lebanon's 11-year civil war. He is in his mid-20s, yet he often looks as though he is 40.

"When I take my gun and go to fight," he once told Fuller, "I can't ask God to go with me."

Lebanon's tragedy is not reflected solely in death tolls and estimates of property destruction, Fuller observed. Young people in Lebanon have lost "the last thing any generation can afford to lose. They have lost the capacity to dream."

Fuller, director of the Arab Baptist Publication Center in Beirut for the last 16 years, was here to address an Oct. 27-28 Missions Education Council meeting attended by representatives of five Southern Baptist agencies. Her husband, Wayne, manages the publication center's business affairs.

Southern Baptist missionaries, who are among the few Americans still in Lebanon, have worked in the country since 1948. Their perseverance has yielded "a credibility that we didn't have before," said Fuller, of Wynne, Ark.

When numerous American diplomats and even businessmen in arms sales left Lebanon, "and when we endured everything with the Lebanese, when we got shot at by snipers, got caught in crossfire and got shelled, and when we risked kidnapping, we began to realize that people were responding to us in a very different way," she explained.

"If we needed to say to a person, 'God loves you,' there was credibility. For some people, we were like the evidence that God loves them."

"The Lebanese are not terrorists," she said. "The population as a whole is a victim of terrorism," of various warring militias. And the Lebanese "feel very deserted by the world, never more than right now."

When an American or European is kidnapped in Lebanon, for example, newspapers across the world report the story. "But for every foreigner who's kidnapped, there are probably 2,000 Lebanese who are kidnapped," Fuller said.

Some are detained temporarily; some are beaten or murdered. It has been a method of warfare since the civil war's outset, she said.

The Lebanese in general "have

become afraid of one another. They feel they must have their own turf where somebody else can't come in and kill them," Fuller said.

"The young adults of Lebanon today didn't have any youth," she continued. "They had to grow up overnight. Almost everything they thought they could believe in and count on, they saw crumble. Many young men with high ideals and ambitions became fighters, killers, participated in massacres."

Evangelicals have not been immune to tragedy. "I know a young woman . . . an evangelical . . . whose wedding invitations were already printed when her fiancé was blown apart by a shell," Fuller said.

In the late '70s, Jameel Safoury, a Baptist layman known for his hearty witness to Muslims, was kidnapped and murdered by mutilation.

Even so, Baptists and other evangelicals have "something indestructible which cannot be blown up by a bomb." They have joy.

"I have seen so many people whose faces were literally transformed when they became believers," Fuller said. Friends of one convert began to ask, "What's Maria doing that's different? She's so pretty these days."

Without being told to, they share their new faith with family and friends, knowing they may get a range of negative reactions.

Various militiamen, including one once-prominent militiaman now active in Baptist work, have stopped fighting after turning to Christ, Fuller said.

Worship services in the seven Baptist churches in Beirut are another reflection of joy. They continue even when artillery exchanges shake the walls. "You never hear any halfhearted singing. They lift the roof," Fuller said. "They tend to choose the very joyous songs. You'd have to get as low as we've gotten to get as high as we get."

Fuller said she really has not battled depression in Lebanon, but rather "symptoms of stress. I have often been afraid."

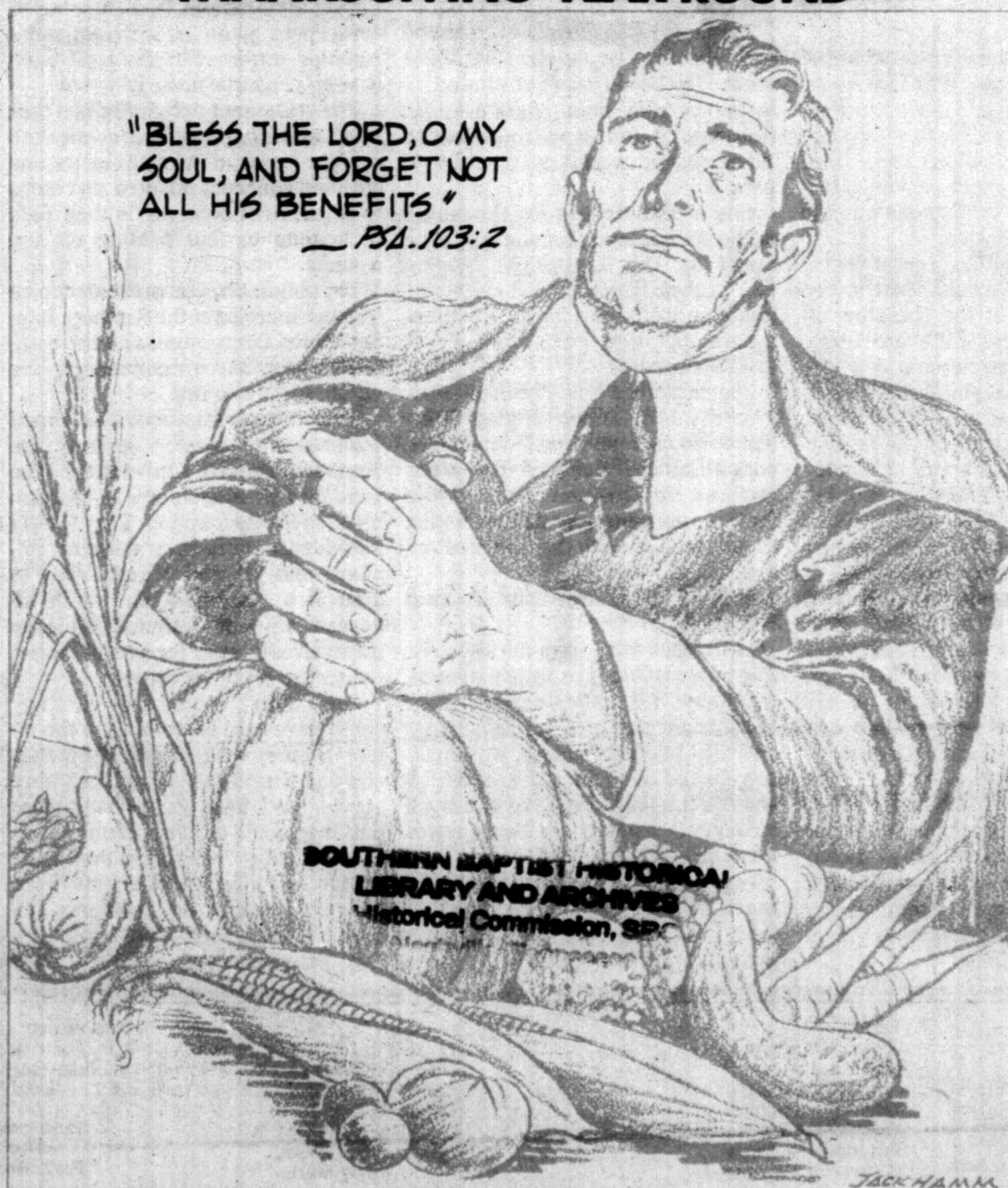
Still, "we don't want anybody to feel sorry for us ever. There's never a day when we feel sorry for ourselves. We have so much spiritual reward" and "a closeness to people" compared to before the civil war.

"We think God wants to save Lebanon," Fuller said. "We don't think Lebanon is going to be lost as a base for Christian missions."

Now is "exactly the right time," Fuller added, to send additional missionaries to Lebanon. She said Southern Baptists must never be ashamed if the Lebanese someday ask Americans, "Where were you when we needed you?"

Art Toalston writes for the Foreign Mission Board.

THANKSGIVING YEAR'ROUND



Day of giving thanks

(An acrostic)

Dry pecans, their hulls blackened,
Are falling — goldenrod tarnishes —
Yesterday's glory fades.

October's yellow pumpkins fill market bins,
Fields lie brown and bare.

Grain elevators store corn and wheat
In preparation for winter.
Vineyards and orchards yield ripe fruit.
Inside homes mothers clean and bake,
Nothing but the best greets
Guests, homegoers, the stranger.

Thanksgiving is our country's own holiday,
Hallowed yet a festive tradition —
Accorded a date in history,
Never to be forgotten.
Kindred and friends gather, thank the Lord,
Sing "God Bless America."

—Eunice Barnes
Pascagoula

Editorials . . . by Don McGregor

One heart — a new spirit

The spirit for the Mississippi Baptist Convention last week was very good all of the way through. There were many factors, undoubtedly, that contributed to this; and they should not be cast one against another in an effort to determine their relative importance. The fact that we had a convention with a very good spirit from beginning to end was the main point of consideration.

The messages were excellent. The music was outstanding.

The theme of "One Heart and a New Spirit" was very appropriate for this convention.

Though the initiation of a pastors' conference presented some scheduling problems for the convention, one has to wonder if, on the other hand, the spirit that was exhibited during the pastors' conference didn't carry over into the convention and make the latter a more positive gathering.

It is obvious that the designers of both programs are to be commended for their work and planning. The content in both instances was fine.

I did not get to attend all of either program. The fact that these meetings come on Monday and Tuesday, which are layout and press days for the Baptist Record, make it difficult to plan any kind of a consistent schedule outside of the office on those days. Add to that the fact that the Baptist Record also produces a daily bulletin for the convention, in which we put the evening proceedings in the next day's bulletin; and it turns into work. Nevertheless, what I heard and saw was of exceptional quality and interest.

At this point I must pay tribute to the Baptist Record staff for the work that is accomplished during conventions and the related activities. Anne McWilliams, the assistant editor, handles the details and content for the daily bulletin in addition to her regular Baptist Record layout and writing efforts. I take over the late night stuff on the bulletin. Tim Nicholas, the associate editor, gets involved in public relations and reporting activities for meetings held in addition to the convention as well as handling those matters for the convention itself. The editor sort of fits in as needed, such as covering one meeting when two or more or going on and doing the midnight work with the printer on the daily bulletin. Evelyn Keyes, advertising coordinator, handles the Baptist Record's convention display; and Florence Larrimore, editorial assistant, as does the editor, fills in where the need arises in addition to a vast amount of proof reading and public relations work. Renee Walley and Irene Martin in circulation and Betty Anne Bailey in financial records find extra work

shifted their way because of all of the additional things that are taking place.

In addition to these regular duties and the the additional work brought on by the convention, Anne was the author of the fine script that was read by Graham Smith on Monday night of the convention as the convention honored five institutional administrators. That fact was not announced to the convention.

And Irene wrote a song titled "Rise Up — Reach Out" that was to have been a part of the Monday night emphasis. Because of the length of the program, however, it was left out.

We must also pay tribute to the printer, Ben Cain, a deacon at First Church, Jackson, where the convention sessions are held. He spends a lot of late-night hours handling the Convention Bulletin because he is interested in Baptist work in the state.

About 800 people attended the Pastors' Conference, and they all seemed to enjoy being there. The speakers were well chosen, and they all did very well in their presentations. It was good that people from over the state had the opportunity to hear messages delivered by preachers that they had never heard before and perhaps had never even heard of before. There were seven messages, and all but one were by Mississippians.

So a positive spirit initiated in the Pastors' Conference very well could have carried over into the convention. During the last few years most Baptist convention sessions have been characterized by some amount of tension and anxiety, but this one was one of joy and expectation.

Perhaps, in addition, a great deal of this positive spirit could be attributed to the attitudes of the presiding officers, led by President Frank Gunn.

During this convention a new emphasis for Mississippi Baptists, called Bold New Growth — Mississippi, was initiated. Its aim will be to coordinate work in the areas of Sunday School, Church Training, Church Music, Brotherhoods and Woman Missionary Union, in beginning new facets of work all over the state.

The Monday evening program was characterized by music presentations by the Mississippi Singing Churchmen and an address by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, speaking to Bold New Growth — Mississippi.

Also during the Monday evening session there was a tribute paid to the three college presidents, Lewis Nobles, Ralph Noonkester, and Harold Fisher; the hospital administrator, Paul Pryor; and the Children's Village director, Paul Nunnery.

At each of the sessions, Charles Carter, pastor of Shades Mountain Church, Birmingham, Ala., delivered the Bible Treasure features. I did not get to hear all of these; but according to what I did hear, he lived up to his reputation as being a superior pulpiteer.

In addition to the Mississippi Singing Churchmen, there were choirs from First Church, Biloxi; First Church, Natchez; Parkway Church, Jackson; and the Youth Choir from Leake Association. All were excellent. I didn't get to hear the president's address by Gunn or messages by Lloyd Elder of the Sunday School Board, and Lewis Myers of the Foreign Mission Board. I did hear Odean Puckett's convention sermon and the closing address by Daniel Vestal, pastor of First Church, Midland, Texas. Both were outstanding.

I enjoyed sitting in on a part of the Pastors' Conference and participating in the convention. The convention's business was handled with reasonableness and concern. All in all, it was a very good convention. It seems a shame to sound a negative note at all, but scheduling problems made the Monday evening session of such abnormal length that the program committee for next year should try to take steps to handle it differently.

Perhaps it was the loss of a session to the Pastors' Conference, but there seemed to be too much crammed into the Monday night session — the first one. It fell 45 minutes behind schedule and wasn't over until 9:45 p.m.

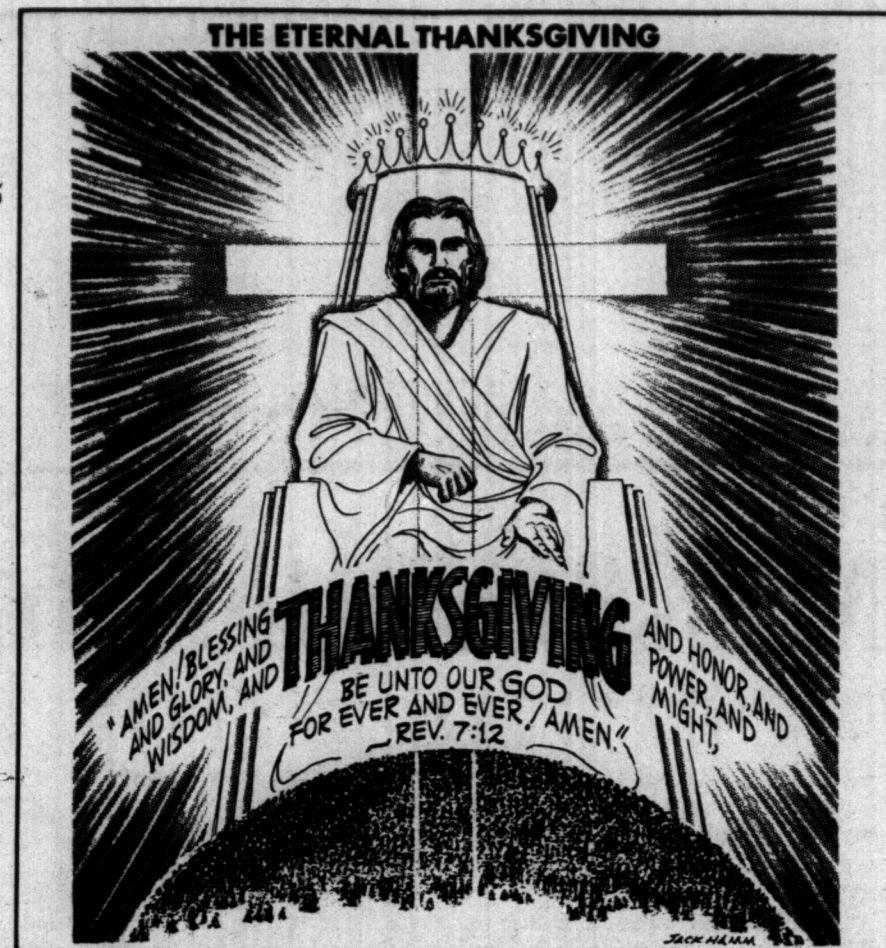
One of the reasons for the length of the session was the length of time taken by the Mississippi Singing Churchmen. The program called for less than 30 minutes for their presentations, but they performed for at least 50 minutes.

The suggestion would be this: either give the Mississippi Singing Churchmen enough time and let them sing and eliminate some of the other features, for everyone always enjoys their presentations, or let the Singing Churchmen stick to the time allotted to them.

In any case, a three-hour program is too long.

Let's move away from the negative. The report of the Mississippi Mission, the state's \$40 million campaign for endowment purposes for the colleges and the Children's Village, was thrilling. In the beginning it was felt by some that a \$40 million goal was much too high. During the convention it was announced that in one year's time pledges have gone past the half way mark.

And the convention is to be congratulated for handling very



judiciously the matter of leasing Clarke College for a Bible school. Without commenting one way or another on whether or not a Bible school is needed in the state, the convention simply said that it had handled the matter of Clarke College

already; and, until some change occurs in circumstances, the situation needs to remain as had been determined.

Mississippi Baptists are to be congratulated for a quality convention.

Glorieta Statement

A few weeks ago the presidents of the six Southern Baptist seminaries forged a statement that they hoped would pour oil on Southern Baptist's troubled waters. For the most part, it seems to have done just that.

The statement acknowledged that much of the present controversy had revolved around the seminaries and outlined concepts adopted and steps to be taken in order to do their part in helping to find healing for the wounds.

The statement was presented to an October meeting of the Southern Baptist Peace Committee; and the committee adopted the statement on face value. That was fine.

Evidently, the statement has found widespread support across the Southern Baptist Convention. The seminary presidents are to be commended for their action. They are six individuals with very definite opinions, and yet they found a way to fashion a statement on which all agreed that was designed to pledge themselves to work for a resolution of the controversy facing us.

They didn't have to do it. They could have said something to the effect that they were doing the best they could in the places where they were serving and there was nothing more that they could do. They didn't. They said that they recognized that some people felt that their efforts were creating some of the problems and they wanted to help find a solution.

It was timely, and it was

courageous.

Yet it was not universally acclaimed.

The seminary presidents probably knew that it wouldn't be accepted by everybody, and that is an indication of the courage that was necessary for such a statement to be drafted.

One has to question, however, the judgment of some of those who spoke in opposition to the presidents' "Glorieta Statement," so named because of being prepared for the Peace Committee meeting at Glorieta. Some detractors said the statement represented "capitulation" to the fundamentalist group in the convention. In another statement issued this month, the seminary presidents denied this vehemently.

Immediately following the presidents' Glorieta Statement, a moderate leader, James Slatton of Virginia, made public a proposal calling for SBC President Adrian Rogers to appoint the presidents of state conventions and the presidents of the state Woman's Missionary Unions for the 1987 committee on committees. He also called for the ceasing of fundamentalist political efforts and the uniting of the SBC Pastors' Conference and the forum on a non-political basis. He called for a committee of fundamentalists and moderates to choose a candidate for SBC president "for 1988 or sooner if Dr. Rogers chooses not to run again next year."

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Pilot churches lead the way

One heart, new spirit

Mississippi Baptists serious about theme

By Tim Nicholas

Mississippi Baptists took their convention theme "One heart and a new spirit" (from Ezek. 11:19-20) seriously when they closed their Nov. 10-12 meeting with almost no issues debated.

The 1,759 registered voting messengers to the convention which met at First Baptist Church, Jackson, reelected by acclamation their president Frank Gunn, pastor of First Baptist Church, Biloxi, to a second one year term. This was the second highest recorded number of messengers with 1985 tallying 1,831.

They passed without discussion a \$19 million 1987 budget, 36.5 percent of which goes to Southern Baptist causes outside the state. The nearly 2,000 participating churches in the convention have covenanted to increase the outside causes portion a half percent a year and have been doing so for eight years. The budget is a 2.43 percent increase over that of 1986.

And messengers approved no con-

troversial resolutions. The ones which passed included honoring the late Owen Cooper of Yazoo City and the last layman who was president of the Southern Baptist Convention. They also asked Christians to continue giving a positive witness in a negative world.

The convention heard an encouraging report from their Mississippi Mission Campaign which is endeavoring to raise a \$40 million endowment for Mississippi College, Blue Mountain College, William Carey College, and the Baptist Children's Village. Two years into the campaign, a total of \$21,694,777 has been pledged, this effectively triples the four institutions' endowments less than halfway into the campaign.

The only issue of debate concerned a motion by W. E. Green of Louin to have Clarke College in Newton handed over to him to operate as a school for ministerial training. Green was president of Clarke 1944-54 and said that rumors were abounding that

Clarke was about to close its doors.

Messengers overwhelmingly rejected Green's motion, substituting another reaffirming their 1980 decision to merge Clarke with Mississippi College.

Later in the day during the Mississippi College report, President Lewis Nobles assured the messengers that "I shall never recommend to our trustees that Clarke close." He added that the student enrollment had stabilized at about 200 and that should Clarke ever get into trouble, he would recommend the trustees hand Clarke back to the convention.

Nobles said that when the convention voted in 1980 to merge Clarke with MC, before he left the convention floor, "No less than 25 people asked for me to do everything to preserve the identity of Clarke." He said, he intended to honor their sentiments and that there was "no hidden agenda" concerning Clarke's future.

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Eleven Mississippi Baptist churches have already made their commitments to the Mississippi Mission \$40 million endowment campaign. Harry E. Vickery, general chairman for the unified campaign, called on each pilot church pastor at the Mississippi Baptist Convention to report their results.

The Mississippi Mission is a unified effort to raise the endowment levels at Mississippi College, Blue Mountain College, William Carey College and The Baptist Children's Village. Nearly \$22 million has been pledged by faculty, staff, and board members of the institutions as well as campaign leadership, individuals, and corporations with an ability to pledge a minimum of \$10,000 over a five year period. Now campaign leaders are turning to the Baptist churches.

A total of 865 trained pastors and laymen across the state will carry the need of these institutions to each of the 2,000 Baptist churches.

Twelve pilot churches were selected across the state as a cross section of the 2,000 Baptist churches of Mississippi. The churches range in size from 66 members at Chapel Hill Baptist Church, Utica, to Calvary Baptist Church, Jackson, with 1,895 members.

One of the churches, First Church, Greenville, is without a pastor. It had a suggested goal range of \$188,000 to \$235,000. The church members opted for the challenge. \$235,000 will be given to The Mississippi Mission Campaign.

First Baptist Church, Cleveland, pledged \$88,000 against a goal of \$80,000. Pastor Jim Street was pleased. "Our church believes in this campaign. We could not let them down. They need us."

Main Street Church, Mendenhall, was facing a severe financial crunch. Pastor Dewitt Mitchell said "We need a new roof; our parking lot is in bad need of repair. I did not know whether we could afford to give." He continues, "The \$9,000-\$10,000 range may not look like much to some churches but to our 290 members it is a challenge. We will commit \$9,000 and trust God to provide the resources."

Mike Burczynski, pastor of Tate Street Church, Corinth, emphasized the faith involved in his members when his church pledged \$66,000. "Our 600 plus members had voted two weeks before to begin a building program and relocate the church to an 11 acre site given to the church by a faithful member. We were giving up a \$2,000,000 complex and many members were questioning how we could also take on the challenge of an endowment campaign."

Burczynski told the members that the biblical principle still rings true "Give and it shall be given." He encouraged his members to trust Christ to meet their needs. "We can't spend all of our resources on ourselves... we must give even if it means a double sacrifice." The members endorsed the idea.

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"Fruit of the Christian: Christian Life"

"The one most active in the chickenyard is the one whose neck has just been wrung," said Charles Carter to messengers of the Mississippi Baptist Convention assembled in Jackson last week. Carter, pastor of Shades Mountain Church, Birmingham, spoke during each other five convention sessions as Bible Treasure speaker.

His statement about the chickenyard was one of his many

analogies made to make a point concerning spiritual matters. "Activity is not synonymous with spirituality," he said, referring to the disagreement between Mary and Martha over how to best serve Jesus. "Martha was doing the right thing in the wrong spirit," said Carter. "It's wrong to do good when we conclude that doing good makes us spiritual," he said.

Carter's pulpitering was well received by the messengers, and

perhaps helped provide the glue that held the convention together. He called his messages Bible Treasures of our Lord Jesus, dealing with priorities, as mentioned above, and with failure, discipleship, fellowship, and forgiveness.

Carter said that Jesus failed in a number of ways, such as in the last verse of Matthew 13, where it says of his hometown, "and he did not many mighty works there because of their

unbelief." He added that Jesus failed to convert the rich young ruler and he failed with Judas Iscariot. "The one limitation on God's will is man's will," he said.

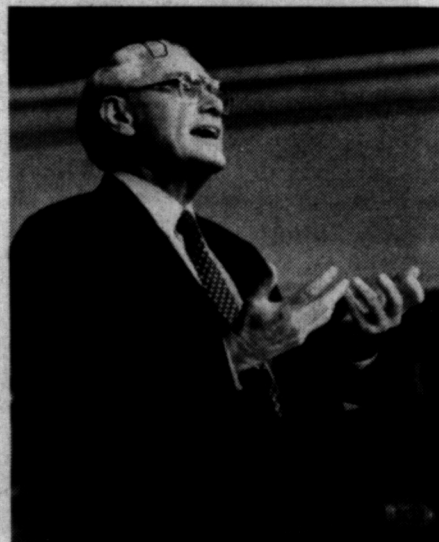
"Success is a wonderful goal," said Carter, "but a terrible god," adding that "the greatest calamity is not to try and fail, but to fail to try."

Concerning discipleship, Carter said that the key to effective Christian living is fruitbearing. He noted that

most Baptists have never won a person to Jesus Christ, but that doesn't prove they are not Christians themselves. He said the fruit of the Christian is not necessarily another Christian — since a peach seed doesn't grow another peach, but, instead, grows a tree first — "the fruit of the Christian is the Christian life."

Carter said that life is predicated on relationships and that Luke 2 tells the

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Earl Kelly



Lewis Myers



Dan Vestal



Charles Carter



Lloyd Elder

(Photos by Tim Nicholas)

The preacher's relationship with God

By Odean W. Puckett
John 15:9-11

Over the years that I have been attending conventions and conferences, and have observed God's servants, it appears that some have a closer fellowship with God than others. Their ministry seems to have greater impact and blessing than most. They can share experiences of winning people to Christ and of having great numerical and financial increases in their churches, and they seem to have a special anointing of God when they preach.

Although we would not admit it publicly, we might be envious of their success, their spiritual gifts, and their blessings from God. Thus we ask, is it a matter of favoritism on the part of God which causes God to bless the ministry of these people in such obvious ways, or do they qualify in some way for a special closeness with God? Is there some secret that you and I might discover which would qualify us for a similar closeness with God?

The answer to that question is yes, but the reason is not what we might expect. The reason is not in theological training or advanced degrees, as important as these things are; nor is it in superior talents or ability to articulate the faith; nor is it in right connections, or friends in high places, although sometimes these things seem to be an advantage. The secret of greatness is in our love for Jesus and our total surrender of what we are and have to him. Therefore, let me suggest three important truths regarding the preacher's relationship with God.

I. First, you and I are as close to God as we choose to be. That has always been true of God's servants down through the centuries. Even among the twelve apostles it appears that Peter, James, and John were closer to Jesus than the others, for these three enjoyed some privileges that the other disciples did not have. They were with Jesus on three different occasions when the other apostles were not present.

At the raising of Jairus' daughter, these three disciples witnessed the power of Jesus, as well as his love and concern for a grieving family. On the Mount of Transfiguration they saw the glory of Jesus as Moses and Elijah appeared from heaven, and God spoke saying, "This is my beloved Son in whom I am well pleased" (Matt. 17:5). In the garden of Gethsemane they witnessed the agony of Jesus and learned that being in the will of God is the most important place to be and that doing God's will is life's greatest accomplishment.

On these three momentous occasions, Jesus wanted the presence, encouragement, and the prayers of Peter, James, and John. What secret did these three disciples possess which made them closer to Jesus than the others? It certainly was not their superior ability, or their perfection, for they failed Jesus many times. It was their greater love for Jesus that made them closer to the Saviour. Jesus loved all the disciples just as he loves you and me, but these three had a greater love for him and therefore they had a greater closeness with Jesus. Genuine love that is willing to make any sacrifice is the key to intimacy with God.

When the resurrected Christ appeared unto Simon Peter, do you remember what Jesus asked him? He did not ask, "Peter, do you have faith in me?" He did not say, "Are you well grounded in the doctrines of scripture?" Jesus asked the simple question, "Peter, do you love me?" And that's the question Jesus asks you and me.

We may know all the doctrines of the faith with perfect orthodoxy, and still be unloving and unkind and stingy in our hearts.

We can be literal in our interpretation of scripture, dotting every "i" and crossing every "t." We can be Southern Baptist through and through, but that is not enough. The important

thing is do we really love Jesus? How much do we love him? That is the key question.

It is a sobering thought to realize that you and I are at this moment as close to Jesus as we choose to be and the truth of the matter is some of us are not willing to pay the price of closeness with Jesus for that will involve putting aside our selfish desires and then striving to be all that he wants us to be, not what we want to be.

Some of us are just not willing to pay the price in Bible study, prayer, sacrificial giving, and consecrated service. Remember, we are at this moment as close to Jesus as we choose to be.

II. The second thing I want to say about the preacher's relationship with God is that closeness with God can be lost. Some of us are like the Christians at Ephesus, of whom Jesus said, "I have this against you: you have left your first love. Remember therefore from where you have fallen" (Revelation 2:4-5 RSV).

Generally when a church loses its great love for the Saviour, it is the fault of the preacher who has lost his great love for Jesus. No preacher wants to admit that. Oh, we still love him, but not with the same intensity or quality of that first love. Somewhere along the way, we became motivated by success and the ambition to get ahead of others.

Therefore, we left our first love and we were not even aware of it. It is possible for a servant of God to become so busy trying to be a success in the kingdom of God, that he loses the joy of simply loving Jesus and abiding in his love.

That is exactly what happened to King David whom the Bible calls "a man after God's own heart" (Acts 13:22). One evening David couldn't sleep and he went for a stroll on the roof of the palace. As he looked over the city, he noticed a woman of unusual beauty taking her evening bath. He let the sin of lust get out of control and he invited her to the palace where he committed adultery with her.

David's fall is a warning to every servant of God. In an unguarded moment, it is possible to nullify the achievements of a life time. Over and over again we have seen this happen to God's servants in high places and in key pulpits. Perhaps it is more prevalent today than ever before.

The most dangerous hour in a person's life is the idle hour when he has nothing particular to do. That is when the devil comes to tempt him. And the Bible warns, "Let him that thinketh he standeth take heed, lest he fall."

Notice also that David's sin did not occur in youth or in old age, but in the morally dangerous middle years. That is the time when God's servant is more vulnerable.

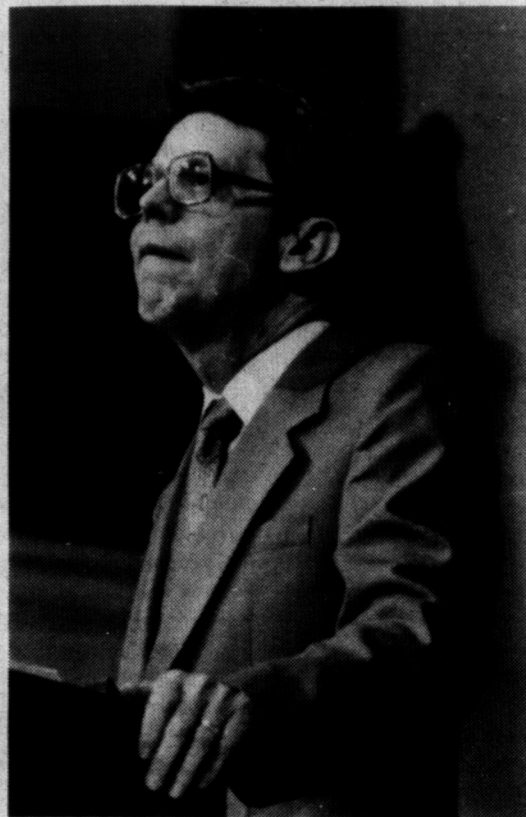
Perhaps I'm speaking to someone this afternoon who has lost the closeness with God you once enjoyed. Maybe our sin is not the glaring sin of David, but it is sin nevertheless, for all sin is unacceptable in God's sight.

Maybe your sin is that you just got so busy attempting to make your church grow, or dealing with personal family problems, or financial matters, that you neglected your personal relationship with God. And as a result, secret sins have come into your life. That is not a matter to be taken lightly.

Whatever your sin or mine might be, we need to realize that all sin hurts our relationship with God and makes us lose our close fellowship with him. Sin grieves God and limits our effectiveness for God.

Now we might ask, what does God do when his servant sins? God may do one or all of four things:

1. First, God may do nothing about our sin. He may just let his servant suffer the natural



Odean Puckett

consequences of what he had done. Galatians 6:7, "Do not be deceived; God is not mocked, for whatever a man sows, that will he also reap." There is a natural consequence of cause and effect, of law and punishment. Therefore, we will reap what we sow. Sin always carries with it certain natural consequences.

2. The second thing God may do when his servant sins is to chastise him. Hebrews 12:5-6 says, "My son, do not regard lightly the discipline of the Lord, nor lose courage when you are punished by him. For the Lord disciplines him whom he loves, and chastises every son whom he receives" (RSV). If we are unwilling to turn from our sins, God may have to discipline us to bring us to our senses.

3. The third thing God may do when his servant sins is to cause him to forfeit some glorious service. That's why the apostle Paul said, "Like an athlete I punish my body, treating it roughly, training it to do what it should, not what it wants to. Otherwise, I fear that after enlisting others for the race, I myself might be declared unfit and ordered to stand aside" (I Corinthians 9:27, Living Bible).

How many times have we seen men and women of great prominence in God's service have to step aside from a marvelous and glorious work because of a grave sin? And as a result, they ruined their witness and the good they accomplished prior to that time, and brought shame upon the church.

I tell you sin is no little matter in God's sight and sin in our lives may cause us to forfeit some glorious service for God. The most miserable person in the world is not a reprobate sinner, but a Christian who once served God in a great way, and is now out of touch and out of fellowship with him.

4. The fourth thing God does when his servant sins is to forgive him when he confesses and repents. One of the greatest promises of the Bible is I John 1:9, "If we confess our sin, he is faithful and just to forgive us our sins and to cleanse us of all unrighteousness" (KJV).

III. And that brings us to the third great truth concerning the preacher's relationship with God: intimacy with God can be restored. It can be lost, but, thank God, it can also be restored.

When David realized that enormity of his sin, and what it had done to his relationship with God, he began to cry out for forgiveness. His words are recorded in Psalm 51: "I know my

transgressions and my sin is ever before me. Against thee, and thee only, have I sinned and done that which is evil in thy sight, so that thou art justified in my sentence, and blameless in thy judgment" (Psalm 51:3-4, RSV).

David was tired of feeling guilty and dirty inside, so he said, "Create in me a clean heart, O God, and put a new and right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me" (Psalm 51:10-11, RSV).

David realized that the greatest hell on earth is to be out of fellowship with God, so he cried out, "Restore to me the joy of my salvation" (Psalm 51:12, RSV).

We do not lose our salvation when we sin, but we do lose the joy of our salvation... we lose our close fellowship with God. David then made a promise to God. He said, God if you will do this for me, "Then will I teach transgressors thy ways, and sinners will return to thee" (Psalm 51:13, RSV). In other words, I will live for you and I will help others to know you. I will bear testimony of your forgiveness and love.

No doubt, what some of us need to do this afternoon is to come clean with God and make the honest confession, "I have sinned and I need your forgiveness. I want that warm fellowship with you that I once enjoyed. Give me back the joy I once knew. Lord Jesus, let me feel close to you again."

Several years ago a preacher friend of mine was diagnosed with cancer. When I learned the news on the day before his surgery, I said, "Oh no, not Bill, he's too young, he's too valuable in God's work." That night I got down on my knees and prayed for Bill. The next morning, I got up early and went to the hospital which was located in another city. A number of deacons and friends lined the corridor. I sent word to his wife that I wanted to see Bill before the surgery if that were possible.

When I entered the room, I said, "Bill, I'm sorry about your trouble." And he said something that surprised me greatly: "Odean, this is not my problem, this is God's problem, for I have given my life completely to him, so it is his problem instead of mine. God will have to handle this his way and decide what is best." I had not expected Bill to say that and instead of my comforting him, he was comforting me.

Then I said, "Would you like for us to have a prayer together?" And he said, "Yes," and reached out his hand to take mine. I gripped it tightly, but when I started to pray, the words would not come. Can you imagine that? We preachers are always supposed to have a ready prayer and I couldn't pray. Finally, I took a deep breath and mumbled a prayer.

When I left the hospital and got in my car, I put my head over on the steering wheel and said, "God, I haven't got it. Bill's got a spiritual quality about his life that I don't have. I could not have accepted that illness the way he has. I would have complained and said, 'God, is this the way you take care of your servants?' And God, I'm not sure how Bill got his close relationship with you, but I want that also. Increase my faith and help me to be willing to make any sacrifice to have a closer walk with you. Lord Jesus, I really do love you and I want to be your faithful servant no matter what happens in the future. Lord, please help me."

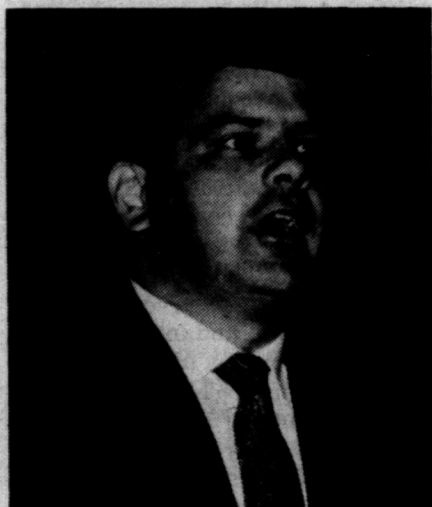
Time and time again, I have come back to that experience and others like it to renew my vows of love to Jesus, and to ask his forgiveness of my sins, and to give me strength to walk in unbroken fellowship with him.

Maybe that is what you and I need to do this afternoon. So let's talk to God about our personal relationship to him. Tell Jesus that you love him. Talk to him, right now as we pray.

Odean Puckett is pastor, First, Natchez.



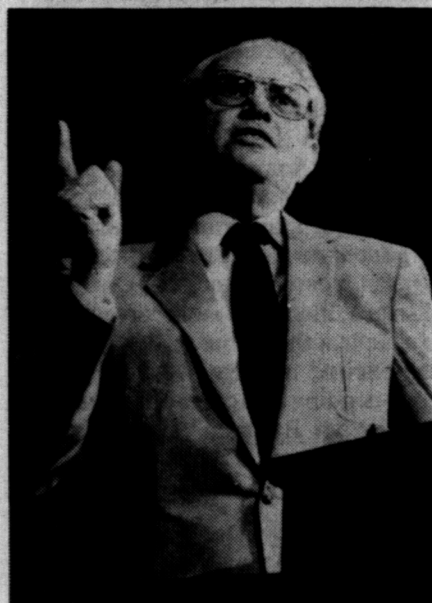
The officers of the new Pastors' Conference, from left, include President Gerald Harris, pastor of Colonial Heights Church, Jackson; Vice President Tommy Vinson, pastor of Colonial Hills Church, Southaven; and Secretary-treasurer Jon Doler, pastor of First Church, Raleigh. Applauding their election is John McCall, conference convenor and head of the religion and philosophy department at Mississippi College. Below are pastors' conference speakers. (Photos of musicians will be published next week.)



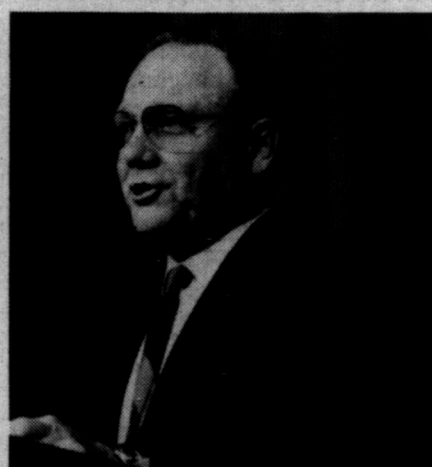
Jon Doler



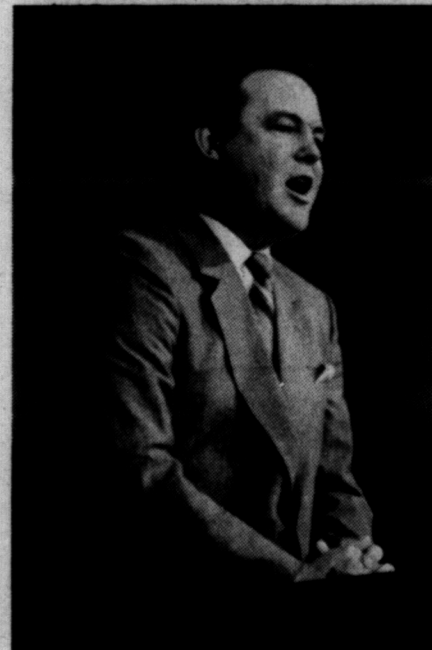
Victor Bonner



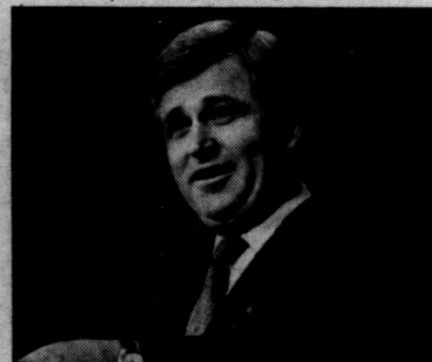
Earl Kelly



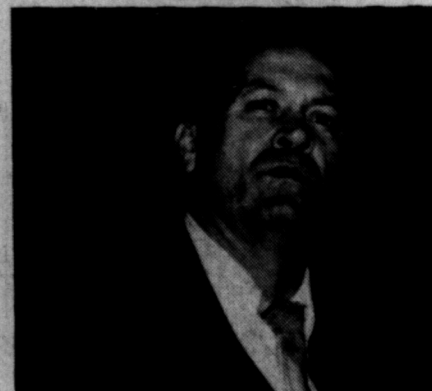
Bill Causey



Tommy Vinson



Darrell Robinson



Bill Henderson

First "official" conference draws 800 pastors to Jackson

By Don McGregor and Tim Nicholas

The first "official" Pastors' Conference took place prior to the Mississippi Baptist Convention this year.

The meeting was launched last year when the convention voted to begin such a program for pastors and the convention president named a planning committee chaired by Gene Henderson, pastor of First Church, Brandon. Last year, an "unofficial" conference took place at Van Winkle Church in Jackson.

A second Pastors' Conference is assured, since attendance at the first reached upwards of 800 and since the convention Time, Place, and Preacher Committee received convention approval to begin the convention on Monday evening, Nov. 9 next year. This makes the morning and afternoon prior to the convention free for the pastors to gather.

After this year the pastors are on their own, so to speak, with their own officers doing the planning for future conferences and the pastors doing their own financing. Gerald Harris, pastor of Colonial Heights Church, Jackson, was elected president.

Two of the speakers at the conference, Tommy Vinson and Jon Doler were elected vice president and secretary-treasurer, respectively. Vinson is pastor of Colonial Hills Church, Southaven, and Doler is pastor of First Church, Raleigh.

John McCall, head of the Department of Religion and Philosophy at Mississippi College, convened the conference which featured mostly Mississippi pastors, and one from outside the state.

Victor Bonner, pastor of New Hope Church in Lowndes County, was the

first speaker ever to speak to a Mississippi Baptist Pastors' Conference. In his message on "Power in the Pulpit," he spoke of the people of Pentecost, the preacher of Pentecost, and the preaching of Pentecost. He said that the people were willing, waiting, watching, purified, and praying. He noted that the preacher, Peter, now had boldness to stand up and preach. And he said that sermons must be preached with salvation at the heart of them. The result, he declared, will be conviction, repentance, confession, and consecration.

Vinson spoke on "A Moment of Destiny" from Isaiah 6. He said Isaiah brought a broken heart to God. "It is amazing what God can do with a broken heart if you'll give him all of the pieces." Isaiah also brought a bent knee, a hand that was open, and a head that was bowed, he said. He took home forgiveness of sins, the voice of God, and a surrendered heart.

Bill Henderson, pastor of New Bethel Church, Carrollton, spoke of spirit-anointed people. "What we need in Mississippi is to take a look at Jesus Christ and humble ourselves as he humbled himself." He added, "Your job is not done, nor is mine until we can see Jesus' face in our people."

Jon Doler preached about "second mile Christianity." He said it is easy to love people who have repented of their sins. "But Jesus loved before" people repented, he said. Doler said of his preaching profession that "we were called first to be Christians — to love when it's not easy to love."

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, spoke on the imagery of Revelation 1, the eyes of God, "searching, scrutinizing, penetrating

eyes." Said Kelly, "To John, the right hand of God is the hand of authority and he says the pastors are held in that hand." He added, "It's those scrutinizing eyes looking in that right hand at those pastors... with the power to remove them if they embarrass the kingdom of Christ."

Bill Causey, pastor of Parkway Church, Jackson, asked "why is it that preachers are always wanting to champion some other cause — philosophies... church histories." He said there is nothing wrong with those things, "but Jesus called us to be preachers." He added, "I ain't gonna die for the WMU, the Sunday School, the deacons, committee meetings, or what you tell me is correct doctrine, but I'll die for Jesus. What has he done that we should not trust him?"

Closing speaker, Darrell Robinson, pastor of Dauphin Way Church, Mobile, spoke of Jesus' last words in Acts telling the disciples that they shall be witnesses. "These are words of mission," said Robinson, "and they are Jesus' strategy to reach our world." He said Jesus meant for "total penetration of the geographic area of the church field — you can't do that and sit in the office, preacher."

Added Robinson, "personal evangelism is under attack in our day. We need to return to the book and realize that every Christian is to be a witness." He asked the pastors if they would go back home and equip the members to witness. "If you don't, they won't," he said.

Gerald Harris said that the offerings taken during the conference totaled \$1,589.19, including about \$245 in seed money from the conference planning committee. He said the cost of the meeting was just under that.

Student pastorates rewarding but are difficult to obtain

By Mark Wingfield

But the student pastorate itself has not changed, Reasons says. "Churches are still looking for the same thing — someone to go out and care."

David Wheeler is pastor of Corinth Baptist Church in Bonham, Texas. He searched two years before finding this pastorate. "I never thought I'd drive two and a half hours away," he admits.

Like most student pastors, Wheeler travels to his church field on the weekends only. He spends Saturday and Sunday afternoon visiting.

"It can be frustrating because there's not a lot of movement" in the services, Wheeler says. "But when there is a decision, it is really sincere. When ol' Joe gets saved, the whole community rejoices."

Seale's concern for helping students get practical experience led him to start the "Adopt an Associate" program at Southwestern.

Through this new program, Seale and Reasons help students find positions as associates in churches of all

sizes. The church is required to pay a minimal salary and must assign the associate specific duties.

The church gains additional staff, and the student gets needed experience.

But for those who find God's will in serving a small country church, things really are much the same as 30 years ago. Wheeler recalls walking into the pastorium on one of their first weeks at Bonham and finding a three lb catfish swimming in the bathtub. "Debbie came screaming out of the bathroom," he says.

But he and his wife apparently passed the initiation. The next week the bathtub held a 20 lb. watermelon.

Mark Wingfield writes for Southwestern Seminary.

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Pilot churches lead the way

(Continued from page 3)

Each church was asked by a pilot church group leader to "think about" a suggested goal based on a formula. The low figure is based on the church contributions and is known as the "Great Commitment." The higher figure is based on a church membership and is called the "Greater Commitment." The churches needed an idea of what it would take for each church to give in order to have a successful state-wide campaign.

"The churches went beyond our expectations," said chairman Vickery. "Each church evaluated its own circumstance in light of the suggested range and enthusiastically endorsed the campaign's objective."

First Church, Summit, with 574 members pledged \$60,000. Pastor Phil S. Walker said, "We lost several families in our church who had a history of being top financial supporters. We believe God will provide the resources for us to make this commitment." Al Finch, pastor of First Church, Greenwood, has never doubted his members' interest in the colleges and the Baptist Children's Village. His church's range was \$91-114,000. They pledged \$100,000.

"The enthusiasm is contagious," said Beverly Arnold, Finch's secretary. "I came on staff at First Baptist, Greenwood, about a month ago. Already the campaign activities were in progress. With only brief association with The Mississippi Mission I am glad to be a part of it!"

John Armistead, pastor of Calvary, Tupelo, expressed his church's sentiments. "We simply wanted to make known the great confidence we have in our Baptist colleges and the Baptist Children's Village. It is our desire that they continue to bless the lives of our young people for many years to come."

Calvary, Tupelo with 1,287 members pledged \$225,000 which was \$35,000 over their suggested Great Commission goal.

First, Ripley, pledged "a minimum of \$50,000" and has already sent in \$6,000 to the campaign office. Jack B.

Bennett, pastor, claims, "Ours is a mission minded church — foreign, home, and local missions. We feel our commitment is merely an extension of the mission thinking of our church. The educational thrust and child care is one of the ways our members can participate in missions. We have every expectation the church will more than surpass our goal to this very worthy cause."

The 429 resident members of First, Vancleave, exceeded their Great Commitment goal of \$27,000. Randy Davis led his members to pledge \$30,000.

The 12th pilot church results were not formalized before the Convention report but preliminary results look very promising. Their progress will be published in *The Baptist Record* in a forthcoming issue.

The Mississippi Mission was the brain-child of Joe H. Tuten several years ago. As chairman of the Education Commission he led the convention to formally adopt the campaign effort to help the colleges and the Baptist Children's Village.

His leadership and interest is evident with the church members. With a goal range of \$129-162,000, Calvary, Jackson, went far beyond anyone's expectations. They pledged \$500,000! "We seek no glory for ourselves," said Tuten, "Our desire is that the Lord receive the honor and praise."

"We had to respond. These institutions need our help. We cannot let them down."

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board remarked, "These pilot churches have led the way and set the example for all of Mississippi Baptist churches. This campaign effort is already victorious. Our churches are filled with members who are products of these fine institutions. We are excited at what we believe the Lord is going to accomplish through Mississippi Baptists. The next few months are crucial. I don't believe our churches will let us down."



Lew King leads the Parkway Church, Jackson, choir on Tuesday evening of the convention.

One heart, new spirit

Mississippi Baptists serious about theme

(Continued from page 3)

Green, in the closing session of the convention Wednesday made a motion to reconsider the convention action and was ruled out of order. Roberts Rules of Order require that a person who voted for a previously approved substitute motion must do the asking for reconsideration. No one came forward and the matter was closed. Green said he would gather students and return later to a future convention to ask again.

Messengers elected as first vice president Roy Myers, pastor of Rocky Creek Baptist Church, Lucedale, and as second vice president Tommy Tutor, pastor of Oakhurst Baptist Church, Clarksdale. Re-elected as recording secretary was Clark Hensley, retired executive director of

the Mississippi Baptist Christian Action Commission and elected associate recording secretary was J. W. Brister, director of missions for Hinds-Madison Baptist Association.

Messengers voted to allow William Carey College and Mississippi College to issue bonds to lessen indebtedness through cheaper interest rates.

Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board reported the launching of Bold New Growth/Mississippi, which will promote the starting of new units of all kinds — from Sunday Schools to choirs to missions education groups. This is an answer to an expected decline in baptisms and church rolls themselves across the state. Kelly said that 431 Mississippi Baptists churches last

year baptized no one.

Approved was a call from the Foreign Mission Board for a year-long "concert of frequent and united prayer" in 1987 so that "billions will know Jesus."

The convention will next meet Nov. 9-11, 1987 at First Church, Jackson. Preacher will be Robert Self, pastor of First Church, Brookhaven; alternate is John Armistead, pastor of Calvary Church, Tupelo. The Time, Place, and Preacher Committee suggested that the convention begin on the evening of Nov. 9 and conclude at noon on the 11th. This means that the convention is giving Monday morning and afternoon for the use of the pastors for a second Pastors' Conference. The first was held this year just ahead of the convention.

The Glorieta Statement

(Continued from page 2)

He was joined in the statement by Winfred Moore, pastor of First Church, Amarillo, Texas, and twice unsuccessful in being elected as SBC president. He was first vice-president last year and is a member of the Peace Committee. Also joining Slatton was moderate layman Norman Cavender of Claxton, Ga.

There seems to be no choice but to question some elements of Slatton's proposal. First, his suggestion that Rogers appoint the state convention presidents and the WMU presidents as the committee on committees is not practical.

This procedure would establish the committee membership without any appointments. The convention constitution calls for the president to appoint the committee on committees in

consultation with the vice presidents. There would be no consultation needed if already elected persons were to be the committee. Let's abide by the constitution. If we're going to have a president, let's let him do his job. If we don't want the president we've got, let's elect another one next time; but while he's president, let's let him function in that capacity.

Second, while many of us could wish that there were no politically motivated groups in the convention, we must admit we have no control over that. And we also must admit that not all of the political activity is confined to one side.

For the Pastors' Conference and the Forum to be rejoined would take only the movement back into the Pastors' Conference on the part of the Forum. Whether or not the Forum

group would then have enough strength to change the complexion of the Pastors' Conference is debatable.

And to suggest that a committee of fundamentalists and moderates choose a candidate for the presidency just doesn't seem reasonable. It takes that prerogative away from the convention where it belongs.

The seminary presidents have positioned themselves. Let's accept their statement in good faith. They have addressed the more critical elements in the misunderstandings among Southern Baptists. If somehow we could see their thoughts put into action, we could begin to see the light of day in this present controversy.

Perhaps we could have some peace until something else comes along for us to get excited about.

Church	Membership		Target Goal	
	Total	Range	Amount Pledged	
1. First, Cleveland	784	\$80-96,000	\$ 88,000	
2. First, Greenwood	1,327	\$91-114,000	\$100,000	
3. First, Summit	574	\$59-68,000	\$ 60,000	
4. Chapel Hill, Utica	66	\$4-5,000	\$ 5,000	
5. Main Street, Mendenhall	290	\$9-10,000	\$ 9,000	
6. First, Ripley	599	\$57-68,000	\$ 50,000	
7. Tate Street, Corinth	690	\$66-80,000	\$ 66,000	
8. Calvary, Jackson	1,895	\$129-162,000	\$500,000	
9. First, Greenville	1,707	\$188-235,000	\$235,000	
10. Calvary, Tupelo	1,287	\$190-237,000	\$225,000	
11. First, Vancleave	429	\$27-31,000	\$ 30,000	
12. To be announced				
				\$1,368,000



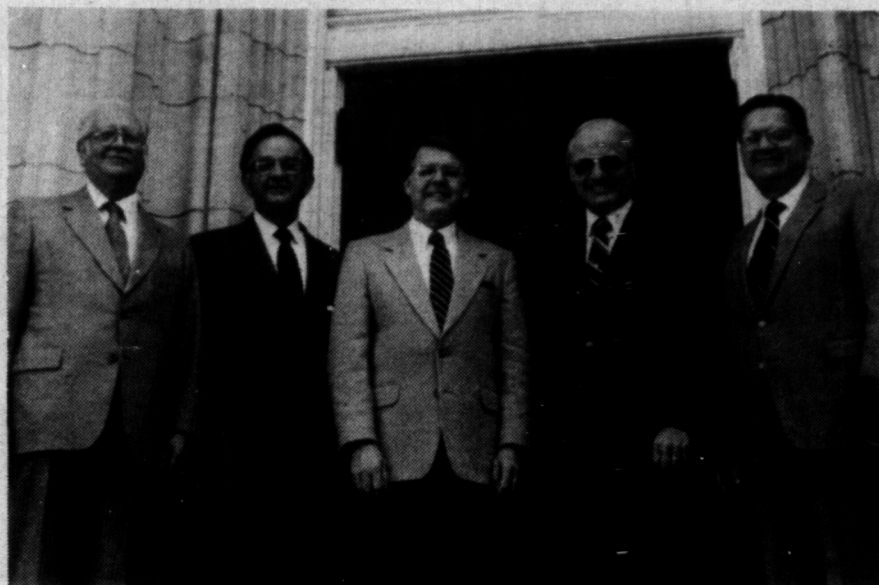
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Convention re-elects Gunn

These are the new officers of the Mississippi Baptist Convention. From left they are Recording Secretary Clark Hensley, retired executive director of the Mississippi Christian Action Commission; Second Vice President, Tommy Tutor, pastor of Oakhurst Church, Clarksdale; President Frank Gunn, pastor of First Church, Biloxi; First Vice President Roy Myers, pastor of Rocky Creek Church, Lucedale; and associate recording secretary J. W. Brister, director of missions for Hinds-Madison Association.

Southern Baptists start 944 new Sunday Schools

NASHVILLE, Tenn. (BP) — Southern Baptists started 944 new Sunday Schools during the 1985-86 church year ending Sept. 30, for an increase of 70 over the previous year.

In 1984-85, Southern Baptists started 874 new Sunday Schools. While the 1985-86 total was an increase over the previous year, it fell short of the goal of 1,200 new Sunday Schools.

Texas and Florida again topped the list of new starts with 395 and 81

respectively. Both state conventions increased the number of new Sunday School starts with Texas improving on a 1984-85 record of 311 and Florida increasing from 72.

Mississippi Baptists started 11 Sunday Schools.

Bold Mission Thrust goals for 1985-90 call for starting 8,000 new Sunday Schools, including 2,000 ethnic Sunday Schools.

The 1986-87 goal is 1,400 new starts.

Soviet composer of Christian rock completes term at prison camp

LONDON, England (EP) — Valeri Barinov, the best-known contemporary Christian musician behind the Iron Curtain, returned home Sept. 6 from prison camp following completion of his two-and-a-half-year sentence, according to an Open Door News Service article by Danny Smith.

Barinov served his complete sentence despite a major campaign mounted for his release in the United States and Europe, and despite pleadings from American visitors to release Barinov because of his failing health. Barinov said that he was told that many letters arrived for him, but that prison officials did not allow him to receive his mail, including 1,500 Christmas cards sent by American Christians.

Barinov, 41, leader of the Christian rock group "The Trumpet Call," was arrested on March 4, 1984, along with fellow musician Sergei Timokhin, for allegedly trying to cross the Soviet border illegally. Both maintained that they were innocent, but were sentenced to labor camp.

Barinov was sent to a camp in the Arctic Circle nicknamed "Blood-soaked 27" because of the number of murders and suicides among

prisoners. He suffered a heart attack after being sentenced, and his health steadily deteriorated. In September, 1985, he was ordered to undergo six months' solitary confinement, because of his Christian witness to other prisoners. He was sent briefly to a punishment cell last April, but removed because of his failing health.

Barinov says conditions in the camp were severe, but that his Christian witness had remained steadfast. "Many people came to believe in Jesus," he explained. "It's very strange, and unbelievable — I became a missionary in the camp, and it was good for me to be there."

Barinov's next goal is emigration to the West. "I want to be there with you," he says. "I want to work for Jesus' glory, and it's not possible for me here in the USSR."

Barinov is best-known as the composer of the Christian rock opera "The Trumpet Call" about the Second Coming of Christ, secretly recorded in Russian and in English, and smuggled out of the Soviet Union to the West. His opera is distributed in the United States by singer Scott Wesley Brown on his "I Care" label, in cooperation with Keston College in England.

Convention tapes are available

Tapes of the various messages during the Pastors' Conference and the Mississippi Baptist Convention are available from Wayne Long Taping

Service, 445 Bruin Ave., Pearl, Miss. 39208. For details on pricing and to order, write the above address or phone 939-3618 or 932-2994.

ACTS and other cable systems to air convention highlights

Highlights of the 151st Session of the Mississippi Baptist Convention will be shown on a number of ACTS and other church television cable systems throughout the state during the weeks of Dec. 1-17.

The highlights videotape will feature excerpts from many of the messages preached by Earl Kelly, Charles Carter, Frank Gunn, Odean Puckett, Lloyd Elder, Lewis Myers, and Dan Vestal. Also there will be music which was presented during the convention from churches such as First Church, Biloxi; First Church, Natchez, and Parkway Church, Jackson. Other special features were the Mississippi Singing Churchmen and the Leake County Associational Youth Choir. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will introduce the videotape.

The Department of Broadcast Services, Mississippi Baptist Convention Board, produced the 58-minute videotape from many hours of video taping done during the convention. Video production facilities at First Church, Jackson, were utilized in the taping and editing.

"If other churches in the state have access to a cable channel, the Broadcast Services Department will be glad to loan them the three-quarter-inch videotape for broadcast," said Farrell Blankenship, department direc-

tor, and producer of the videotape, Ken Anderson of Capitol Productions of Jackson was technical director.

Those churches and television stations scheduled to run this highlight tape are:

City	Date	Time	Cable channel
First Church Bruce	Dec. 3	Noon-1 pm	Channel 2
	Dec. 4	6-7 pm	
	Dec. 9	Noon-1 pm	
Delta ACTS Board Cleveland	Dec. 2	6:30-7:30 pm	Community Cablevision 10
	Dec. 3	Noon-1 pm	
First Church Yazoo City	Dec. 2	9-10 pm	Cablevision 10
	Dec. 7	7-8 pm	
ACTS of Laurel Laurel	Dec. 1	Noon-1 pm	Laurel Community Cable Channel 11
	Dec. 2	6:30-7:30 pm	
ACTS of Lauderdale Meridian	Dec. 2	6:30-7:30 pm	TV Selection System Cable Channel 11
	Dec. 3	Noon-1 pm	
Cable 6 (FBC) Hattiesburg Lebanon ACTS Board	Dec. 1	6:30-7:30 pm	U.A. Cablevision 6
	Dec. 3	Noon-1 pm	
ACTS of Jackson Jackson	Dec. 1	6:30-7:30 pm	Capitol Cablevision 14
	Dec. 2	Noon-1 pm	
ACTS of Hollandale Hollandale	Dec. 8	6:30-7:30 pm	Channel 17
First Church New Albany	Dec. 7	4-5 pm	Cablevision Channel 8
	Dec. 10	5:30-6:30 pm	
	Dec. 14	5:30-6:30 pm	
	Dec. 17	5:30-6:30 pm	

A videotape of the Bible Treasures and convention sermons will be available on 1/2-inch VHS for loan by the middle of December. In addition the convention highlights videotape

mentioned above will be available also on 1/2-inch VHS for loan. Contact the Department of Broadcast Services, 968-3806.

Clarke College will celebrate homecoming Nov. 22

Clarke College will celebrate Homecoming Day, Nov. 22, beginning with registration at 9:30 a.m., continuing to the basketball game at 2 p.m.

This will also be high school preview day, giving alumni the opportunity to bring prospects with them.

An alumni choir will sing. Practice

will be at 10:30 a.m. in the Fine Arts Building.

Campus tours are from 10 to 11, the formal program is at 11, with free time and lunch at noon.

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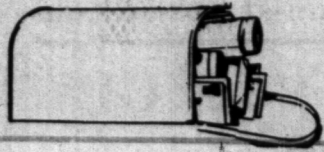
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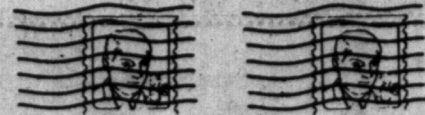
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Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Anniversary salvation

Editor:

I wanted to let you know of a great occurrence in our church. We have much controversy in our convention, but this happening is why we are all striving to tell people about Jesus and his saving power.

On Oct. 26, 1986, McCool Baptist Church celebrated its 100th year of service to the Lord. On that morning we recognized seven people who had been members of this church for 50 years and were still members. They are Mr. and Mrs. J. D. Hunt, Mr. J. W. Doude, Mrs. Mamie Thompson, Mrs. Liz Landrum, Mrs. Amy Fancher, Mrs. Maggie Lansdale, and Mrs. Virginia Rowell.

One of those seven was Liz Landrum. She came forward and received her certificate for 50 years of church membership. Then during the invitation time, she came forward, and made a public profession of faith. She realized that even though she had

been a member of the church, or on the church roll for a long time, that she did not have a personal relationship with the Lord Jesus Christ.

As a part of our morning service, we baptized Liz and rejoiced with her in her decision.

This just goes to show you that no matter how long you have been a "member of the church," a relationship with Jesus is the only thing that counts, whether five or 95 years old. I was a lost church member for 10 years before I got saved. We need to preach it, teach it, and believe it that apart from a personal, life-changing relationship with Jesus, a person is not going to heaven, no matter how many church rolls his name is on.

It is my prayer that others will check out their relationship with the Lord Jesus Christ and not count on their "church membership" to get them into heaven.

Mike Howell, pastor
McCool Baptist Church

Pray for Evan

Editor:

On Oct. 24, Evan Edwards the son of Rev. John and Margie Edwards of Union Baptist Church, Clarke County, was injured in a football game. He is a member of the Clarkdale football team and is now in the Baptist Medical Center in Jackson. The community has bonded together in prayer and love for this family during these weeks of need. Some have been affected spiritually during these days by this event.

I am writing this letter with the permission of his parents and Evan. Evan is 16 years old and at this time has no movement from the neck down. He has shown a faith greater than most men I have known.

During that weekend following the injury I was with the family, trying to minister and be a friend, while we waited for word on the condition of Evan.

The doctors have said that Evan possibly will only receive partial use of his upper arm and shoulder.

On Sunday, Oct. 26, we went in to see Evan; and after talking and having prayer, he said, "Wait a minute. Tell

all my friends I love and appreciate them for caring about me. I don't know why this happened or was allowed to happen. I know that God has a purpose in it. I would not have chosen this for my life, but if God wants to use me this way for his glory, I am willing to accept this." The family repeated these words to the many friends waiting to hear from him. A faith of such magnitude of this time in his young life is far beyond me. It was a great testimony to his God.

Evan and his family have a long road ahead of them, and your prayers will be treasured by them.

I applaud this young man for his faith not in himself for healing but in his God to accomplish his will in this young life. Remember Evan, John, Margie, and Matt as you pray.

Mike Everett, pastor
New Hope Church
Meridian

Bi-vocational pastor

Editor:

This little church believes there is someone, somewhere who would welcome their offer. Would you print the following for them?

A very small Southern Baptist

church is looking for a bi-vocational pastor who desires to live near the coast and work in the surrounding area. A small salary and a house is provided. If interested, please phone Mr. Leo Wilson at 392-4361 or 392-7116, or the Jackson County Baptist Association 769-7101.

Roger S. Dorsett
director of missions
Jackson Association

Amity in China

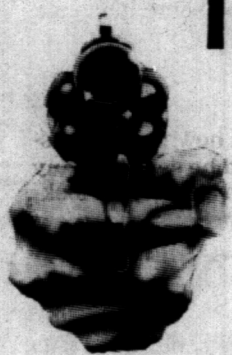
Editor:

On behalf of the American Bible Society, I would like to express a sincere thank you for your Oct. 16 story on the new location in China for the Amity Printing Press.

The important work Amity is undertaking in the printing of Bibles and New Testaments in China is one of our favorite ABS projects, so we're understandably delighted at the opportunity to share positive news about it with others — particularly through respected and influential newspapers like the Baptist Record!

Thank you again.

Timothy J. Connor
public relations director
American Bible Society



Intensive care

*Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life*

Nerve pill addiction

I've been taking three nerve tablets a day, also, sleeping pills. I went to the hospital Monday a week ago. I did not get either one of the pills for two days. My nerves went to pieces.

If there is any chance for me to stop taking these nerve pills, please let me know what to do if there is anything I can do.

People experience two kinds of pains. There is mental-emotional pain, and there is physical pain. The most common is the mental-emotional. Medicines are available for these two types of pain. With prescriptions doctors have attempted as best they can to help people. For most people, medications should be given temporarily. Persons with

mental-emotional difficulties need to develop a more natural technique for dealing with their problems without using medications.

You need to develop these natural techniques to know life as God intended. These methods may be pointed out to you, and you may find help to use them at a treatment center.

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

Owen Cooper, who died Nov. 8, was an inspiration to Jerry Clower, his friend and fellow Yazoo City resident. Clower, world-famous comedian and Grand Old Opry star, paid the following tribute to Cooper on "Starke Raving!" an album he recorded live at Bradford High School in Starke, Fla., in 1984:

By Jerry Clower

You know, not often in a lifetime do you have a close personal friend that you consider a genius, a devout Christian, a great American.

If God gave me the ingredients and told me to make a real man, I'd make this man like my friend Owen Cooper.

Owen Cooper was my bossman when I went to work selling fertilizer as a young man years ago. And I have known him through his family; I've known him through his pocketbook.

I had the privilege of nominating Owen Cooper to be president of the Southern Baptist Convention, and he was elected.

The other day I was talking to him — and I have asked his counsel on many occasions — I asked him what he thought about an article in the paper where a lady had said, "If I had my life to live over. . . ."

He said it bothered him a little bit that she was more concerned about having a good time herself.

And I said, "Well, let me put you on the spot. Mr. Owen Cooper, my friend, industrialist, Christian, father, great American: If you had your life to live over, Owen Cooper, what would you do?"

And Owen Cooper said:

"If I had my life to live over, I would love more. I would especially love others more.

"I would let this love express itself in a concern for my neighbors, my friends, and all with whom I come in contact. I would try to let love permeate me, overcome me, overwhelm me and direct me.

"I would love the unlovely, the unwanted, the unknown and the unloved.

"I would give more. I would learn early in life the joy of giving, the pleasure of sharing and the happiness of helping.

"I would give more money. I would give some of life's treasured possessions, such as time, thoughts and kind words.

"If I had my life to live over, I would be much more unconventional, because where society overlooks people, I would socialize with them.

"Where custom acknowledges peers as best, with whom to have fellowship, I would want some non-peer friends.

"Where tradition stratifies people because of economics, education, race or religion, I would want to fellowship with friends in all strata.

"And I would choose to go where the crowd doesn't go, where the road is not paved, where the weather is bitter, where friends are few, where the need is great . . . and where God is most likely to be found."

1980 MCA Records, reprinted by permission.

Will Baptists never run out of wells to drill in Africa?

By Eric Miller

MORETAN, Togo (BP) — With half of Africa's physical problems related to water, it looks like Southern Baptists will never run out of wells to drill there, a Southern Baptist Foreign Mission Board official reports.

Along with the health benefit, well drilling has proven to be one of the most effective methods of starting churches, says John Mills, Foreign Mission Board director for West Africa.

"We've seen women, who, every day in the dry season since they were six years old, have been walking six miles one way to carry water," he says.

However, "to keep from walking six miles, here's a pool of water that has collected and so they'll use it until they can't squeeze any more out of it. They've walked in it, washed their clothes in it, and then they turn around and drink from it."

Africans in small villages "don't

have enough scientific knowledge to realize how bad it is to drink polluted water," he says. "They don't have any ideas of germs. you can't see a germ."

When they get sick, they do not associate it with polluted water. The traditional religions would tell them they have an evil spirit — they have displeased some god and he has sent the illness on them, Mills explains.

Rural Africans get hepatitis, typhoid, and a variety of parasites, in-

cluding flukes that infect the liver, and a guinea worm contracted by stepping in polluted water.

"You do away with half of their health problems if you get them pure water," Mills says.

Missionaries in Togo, for example, are building ponds and teaching nationals through public health programs to get their drinking water from wells and to use pond water for irrigation and for chickens, goats, and

sheep.

About 60 wells have been drilled in a year and a half in Togo. This resulted in development of 30 churches during the same time.

"You say, 'Well, we do it because we're concerned about you. God wants us to help you. He wants you to have a better life. He led us to come here.'"

Eric Miller writes for the Foreign Mission Board.



Missionary musician

Missionary Susan Carlisle of Jackson, Miss., sits with children of Florida Baptist Church in Florida, Uruguay. Susan plays guitar and sings with the children. She and her husband are mentioned in the 1986 Foreign Mission Study for adults, *A Measure of Success*, which features Southern Baptist mission work in Uruguay. (FMB) PHOTO By Joanna Pinneo

Fruit of the Christian is the Christian life

(Continued from page 3)

story of Jesus' getting lost from his parents. Each thought he was with the other. Carter said this acts out the parable he calls "the danger of losing Jesus." He said that "some of those who have experienced the new birth have lost fellowship with him." As to the possibility of a Christian moving away from God, all are "capable of committing any sin in the book. There is as much Adam in me as there was in Adolph Hitler."

Carter said in one of his addresses that in dealing with Matthew 18 most preachers only emphasize one dimension of forgiveness — that God will forgive any sinner, provided he asks through Jesus Christ. Carter said the other two dimensions are important, too — forgiving one's self, and forgiving another person. He said that Matthew 18 "has enough dynamite to resolve most church splits."

Frank Gunn's presidential address was printed in last week's paper and Odean Puckett's sermon is in this issue. Earl Kelly's is in next week's issue. Other speakers to the convention include Lloyd Elder, Daniel Vestal, and Lewis Myers.

Elder, president of the Baptist Sunday School Board, said that God was seeking the courageous heart, according to John 15. Said Elder, "We, too, live in a troubled world." He added, "The most radical trouble is because of our separation from God."

Myers, of the Foreign Mission Board, and just returned from a visit to China, told of meeting a pastor of a church in Shanghai. Myers said he asked the man what he did during the cultural revolution when churches were closed. The man said he lived and worked in a factory.

The man said he decided to tell everyone he was a pastor and he decided to be the best worker in the factory. He earned a red star, representing good work and ministered to individuals. When he was allowed back into the pulpit at the end of the revolution, he looked out into the crowd and "the entire factory was there en masse to hear him preach."

Vestal, pastor of First Church, Midland, Tex., and a member of the SBC Peace Committee, said the basic problem among Southern Baptists is not theological or political, "it is spiritual." He told of Mississippian Arthur Blessitt visiting Midland and announcing he wanted to carry his cross and witness downtown at midday.

Vestal said he was concerned about how it looked to the city leaders when Blessitt began to pray prostrate on the ground. Vestal prayed "Lord, I'm more concerned about what those people think than what you think." He asked the Mississippi messengers, "How many times have we been socially ashamed of the gospel?"

Owen Cooper was my friend for more than 30 years. The world without him is poorer — that is true. But because he lived in it, the world is far richer.

Many times I looked at the list of his accomplishments and involvements in widely diverse areas and wondered how he found time to do all he did. One day I asked him.

He laughed and said, "I sleep well, and my wife makes me eat well. To start every day, I get up early, drink a cup of diluted hot tea, and read for a while." More seriously, he continued, "I work long hours and I like what I do. Enjoying what I do helps me get more done. Then, too, a lot of these things do not actually require the doing myself, but I can do the planning and then delegate responsibilities to others."

Yet, as Harold Shirley, of Bladenboro, N.C. a former pastor of First Church, Yazoo City, said, Mr. Cooper "never used his position in industry or his affluence to maneuver for his own whims." I have a letter from Harold in which he says, "I remember Owen's humility. Although he was an acknowledged genius in industry, although he was a popular and effective leader in the church, community, and denomination, I never saw Owen 'throw his weight around.' He appreciated those of us who treated him as neighbor standing on the level ground at Calvary."

I have written feature stories and news stories about Mr. Cooper. Once I joined three other reporters to interview him on an ETV program. Yet I never wrote a column about him. I think this was because, in my estimation, he was so great a man that I felt a column could not contain him. If I could have chosen one person I would Most Like to Be Like, I think it would have been he.

After he was elected SBC president, he and I sat one afternoon in his office, on the top floor of Mississippi Chemical in Yazoo City. The white marble building stands on a hill at the edge of the Delta. Out the window we could see far-stretching flat fields. But I knew he could see a great deal farther. He said, "As a Christian I carry a burden to go to all the world and preach and teach and make disciples."

Faces And Places

by anne washburn mcwilliams

My friend, Mr. Cooper

He talked to me about how he could go to all the world through his church and its support of the Cooperative Program. Then he talked about the importance of lay involvement in witnessing, and of his dream of retired persons making themselves available for volunteer mission work. "In projects such as building churches and organizing missions, retired people, as well as young people, can help," he said. This was four years before Bold Mission Thrust was launched. He was among the original group that met to make plans for introducing Bold Mission Thrust. And I strongly suspect that the idea began with him.

He told me of the beginning of a lifelong romance with his wife, Elizabeth. He talked a bit about his children and about his early days on a Warren County farm.

He had met, and remembered the names, of countless people all over the world. He not only knew these people, but he cared about them and their welfare, physically and spiritually. I don't believe that anyone to him seemed unimportant. His caring didn't stop with the thought. He put his caring into action.

Many direct mission projects, worldwide, he either initiated or chose to help promote. These he saw as a supplement, a second mile, sort of thing, added to his support of missions through his church. He helped to establish churches in Montana, Ohio, Pennsylvania, Honduras, Brazil, and I don't know how many other places. Often he sent me story ideas. He introduced me to Arthur Blessitt, to an evangelist from India, and a pastor from Spain.

When our mutual friend, David Gomes, pastor, writer, and radio teacher from Rio, would visit Mississippi, Mr. Cooper would usually call and say, "Could you pick David up at the airport and take him to Canton to see Mrs. Appleby? I'll come by your office or send someone by your house to get him later." Or he'd meet us in Canton.

I always felt free to call him for information or advice.

His enthusiasm for agricultural missions was contagious. One Friday afternoon, 12 years ago, he stopped by my office to ask if I could attend a

meeting of Agricultural Missions Foundation in Yazoo City next morning. I hesitated, not really wanting to go on Saturday. But I've always been glad I went.

That day I interviewed Landon Wilkerson, a missionary AMF was helping to support in Honduras. Before I left, Mr. Cooper said that AMF would pay my plane fare to Honduras if I would do a series of stories on Landon's work, as well as AMF work on San Blas, Panama. Since I would be stopping in Mexico, Costa Rica, and Guatemala, Mr. Cooper helped to work out with the Foreign Mission Board some subjects for my stories there, too.

One of his deep interests was the Universal Concern in India movement, a concept of helping to provide monetary support for India evangelists in their own country. Earlier this fall, he told me he had read my columns on India and said, "I wish I'd known you were going. I could have given you some ideas for stories there."

And then he went on to tell me more of his latest ideas concerning "Books for the World," and how more Christian literature could be sent to many places. No project to help others looked too big to him, because he knew that with God nothing is impossible. The unpopularity of a cause didn't stop him either. He disregarded disapproval if he believed the cause to be right. I admired his courage, his willingness to stand up against racial prejudice.

He constantly battled world hunger and pornography and child abuse and drugs. He created corporations in Mississippi and India. He was in the center of the movement. Prayer for Spiritual Awakening. And so, the world is better for his having lived here.

He told Jerry Clower that if he had his life to live over he would love the unloved more, give more, be more unconventional, go where the need is great . . . As Alice Smith pointed out to our Sunday School class last Sunday, Mr. Cooper's words (See p.8) were actually describing the actions of Jesus. To me, it seems that he had followed that example at least as well as anyone I ever have known.

Gambling elections yield mixed news across U.S.

By David Wilkinson

NASHVILLE, Tenn. (BP) — Even though the lottery industry was a big winner in the November elections, with five more states voting to establish state-operated lotteries, the gambling industry suffered several major setbacks that will provide encouragement for anti-gambling forces in the future.

Florida voters overwhelmingly turned down a proposal to allow

casino gambling in that state. A well-financed campaign headed by businessman Jack Eckerd thwarted casino industry plans to make Florida the Atlantic City of the South. However, voters did approve a state-operated lottery.

Perhaps the most important long-run development will be the defeat of a lottery referendum in North Dakota. This marked the first time since New

Hampshire legalized the nation's first state-operated lottery in 1964 that a lottery proposal had been defeated at the polls. Twenty-two states and the District of Columbia had legalized lotteries before the November election.

Kansas was the state hit hardest with approval not only of a lottery but also of pari-mutuel gambling and liquor by the drink.

In addition to Florida and Kansas,

lottery proposals succeeded in Idaho, Montana, and South Dakota.

The lottery loss especially will be bitter for Florida Baptists, since the point man for the lottery effort was Ralph Turlington, state commissioner of education and a Baptist.

The surprising defeat of the lottery in North Dakota is attributed in part to the active leadership of a popular former governor who opposed the lot-

tery in the same way he had campaigned for office. Former Gov. Art Link led a four-day statewide blitz which involved Larry Braidfoot of the Southern Baptist Christian Life Commission. The effort mobilized opposition and succeeded in attracting media attention to an issue which had been dormant.

David Wilkinson writes for the Christian Life Commission.

Presidents repudiate claims of capitulation

By Dan Martin

KANSAS CITY, Mo. (BP) — "We repudiate all 'victory' claims and 'capitulation' allegations as completely foreign to the spirit and intent of our initiative," the presidents of the six Southern Baptist Convention seminaries said in a statement issued to Baptist Press this week.

Milton Ferguson, president of Midwestern Seminary here, and spokesman for the presidents, said the presidents made their statement in response to "apparent misinterpretations and distortions of the intent" of the Glorieta Statement.

The presidents, in addition, urged that the effort at reconciliation "move forward on both theological and political fronts," and pledged their support for "all good faith efforts to achieve fairness and balance in the election of our convention leadership, in appointments to convention committees and in nominations of trustees, board members, and commissioners."

The Glorieta Statement, made jointly by the six presidents during a prayer retreat of executives of SBC agencies and the SBC Peace Committee, Oct. 20-22, announced a plan aimed at bringing an end to the seven-year theological/political dispute in the SBC.

The seven-point theological commitment affirms and promises to enforce seminary confessional statements; promises to "foster" balanced teaching; pledges "respect for the convictions of all Southern Baptists;" commits the presidents to pick teachers and speakers from across the SBC theological spectrum; promises to lead seminary communities in spiritual dimensions; pledges to support evangelism and missions while emphasizing Baptist doctrine and heritage; and announces three national conferences on biblical inerrancy.

It also affirms belief in the supernatural origin and history of Christianity and biblical accounts of miracles; belief in full inspiration of the Scripture, including a statement the "66 books of the Bible are not errant in any area of reality;" and belief that while the seminaries are "fulfilling the purposes assigned to them," they "are not perfect" and there are "legitimate concerns regarding them which we are addressing."

In the November statement, Ferguson said the seminary presidents "are encouraged by the positive response to our Glorieta Statement. . . . We are glad our initiative has produced new hope for reconciliation and peace among Southern Baptists."

"First, we will seek to correct apparent misinterpretations and distortions of the intent of our Glorieta Statement, reflected especially in some of the initial reports in the secular press. We repudiate all 'victory' claims and 'capitulation' allegations as completely foreign to the spirit and intent of our initiative. Our purpose is not 'victory' or 'defeat' for anyone, but a new level of mutual

respect and cooperative endeavor for all.

"Second, we will encourage and support good faith efforts to make progress in the political aspects of the controversy which has plagued us."

"Many Southern Baptists have shared with us their frustration about the 'tug of war' going on in our midst. They say, 'You are dealing with the theological concerns; but what can be done about the political struggle?'"

"Our response is, 'We have committed ourselves to fairness and balance in our classrooms. We also will support all good faith efforts to achieve fairness and balance in the election of our convention leadership, in appointments to convention committees, and in nominations of trustees, board members and commissioners.'"

The statement adds: "The peace process among Southern Baptists must move forward on both theological and political fronts. Bold initiatives by those who have the position and power to resolve the political conflict are needed if the progress made at Glorieta is to have a lasting impact for good."

"We are moving ahead in keeping faith with our 'Declaration of Commitments' made at Glorieta. We also are committed to work for peace in other aspects of our current conflict."

The statement urges Southern Baptists to join them by "praying for the Peace Committee, especially during its next meeting, Dec. 1-2," and by "encouraging and supporting those who must take the initiative in resolving the political struggle."

Ferguson said William Crews, newly elected president of Golden Gate, was told of the statement, "but was not asked to put his name on it."

Three of the six seminary presidents also responded to a "formal moderate-side proposal" for denominational peace and reconciliation, issued by moderate-conservative leader James Slatton immediately after the Glorieta Statement was made public.

Slatton, pastor of River Road Baptist Church of Richmond, Va., was joined in his proposal by Peace Committee member Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, and moderate-conservative candidate for SBC president for the past two years, and Norman Cavender, a layman from Claxton, Ga.

The proposal calls on SBC President Adrian Rogers, pastor of Bellevue Baptist Church of Memphis, Tenn., to appoint the sitting presidents of eligible state conventions and the sitting presidents of the Woman's Missionary Unions of those conventions as the 1987 Committee on Committees.

It also calls on fundamental-conservatives to "stand down on political organizing;" on the Southern Baptist Advocate to "cease publishing attacks on Southern Baptist institutions and their employees;" for the SBC Forum and Pastors' Conference to be united and non-political; for a "true and actual peace conference"

between the opposing sides; and for a "joint committee of moderate-conservatives and fundamental-conservatives" to choose a candidate for SBC president in "1988 or sooner if Dr. Rogers chooses not to run again next year."

Southeastern Seminary President Lolley said he "shares the concerns and sees genuine hope for reconciliation in proposals such as those put forth by James Slatton, Winfred Moore, and Norman Cavender."

Midwestern Seminary President Ferguson said he "commends" the initiative taken by Slatton, Cavender, and Moore but has "reservations about the feasibility of some of their proposals. Nevertheless, they may be a starting point for good-faith deliberation by all those who are committed to further progress in the peace process."

Southern Seminary President Honeycutt said: "Reconciliation is a two-step process. We have taken one step, and it is up to others to take the second step and address the political aspects. We are dealing with the classrooms; it is time for someone to deal with the boardrooms. I do not think peace will come without both of them."

Honeycutt said the "specific proposals" of the moderate-conservatives "are certainly deserving of support. The specificity of them is good. If we could come together on that statement, we could make St. Louis (the site of the 1987 annual SBC) a celebration of reconciliation."

"These two proposals would take us at least two-thirds of the way toward reconciliation. My perception is that wherever I go, people want an end to this, an end which is amicable and which allows people to maintain their convictions."

"If we can do this (bring theological and political reconciliation), we will have done what no one else in American Christianity has ever been able to do: to come this near to fragmentation and yet remain together."

Dan Martin is BP news editor.

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Clower says Owen Cooper was example to Baptist laymen

FORT WORTH, Texas (BP) — "Owen Cooper was the highest type of moral Christian gentleman I've ever known," Jerry Clower said at Southwestern Seminary here.

Clower, a comedian of Grand Ole Opry fame, was a personal friend of Cooper, who died Nov. 8. Both men were lay leaders in First Baptist Church of Yazoo City, Miss.

Cooper, SBC president from 1972-74, was the last living layman to have been president of the Southern Baptist Convention.

"Owen Cooper lived and acted like a dedicated Christian. When tragedy struck, he behaved like a Christian, not a pagan," Clower said, adding Cooper "literally believed the Great Commission."

"There are hundreds of churches in

pioneer areas that he started," Clower said. "He fed the hungry in India and in the United States."

Clower nominated Cooper for the SBC presidency in 1972. But Clower said Cooper had earned the right to be president. "Owen Cooper served in every phase of the local church before he was elected," Clower said. "Owen Cooper believed that the first place of service for anyone ought to be in the local church."

Cooper's presidency proved that "a layman can do a super job," Clower said.

"In the spirit of Christian love he could correct people," Clower said.

"There were times when I wished he would strike the desk and get mad — but he wouldn't."

Lobbying Congress is a big business

Oil and farming may be in trouble, but the business of lobbying Congress is doing quite well.

There are now 8,500 registered lobbyists, up 500 from the start of this year and up 2,000 from a year ago.

Preliminary figures show more than \$14 million was spent on lobbying in the second quarter, bringing the six-month total to an estimated \$17 million.

—USA Today



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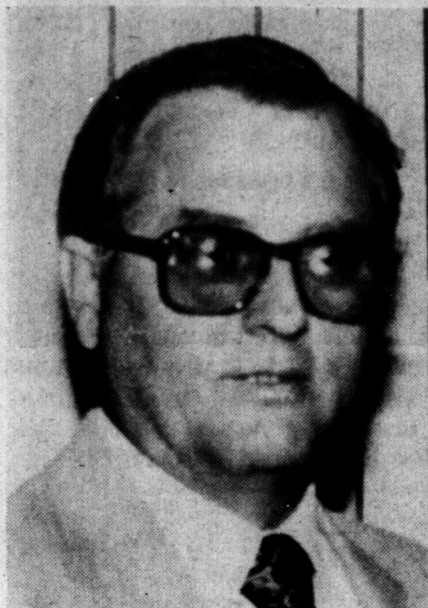
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A SPRING HOUSE PROMOTION

David Norris gets national award



David Norris

The SBC Seminary Extension Division has selected David Norris, pastor of Wayside Baptist Church, Scobey, Mississippi, as outstanding seminary center director for 1986. The national award was given to Norris during a breakfast honoring him Wednesday morning, Nov. 12, at Shoney's at the Metro Center in Jackson.

Hollis Bryant, seminary extension consultant, Cooperative Missions Department, Mississippi Baptist Convention Board, presented a plaque "in recognition of his outstanding ministry with the Seminary Extension Center in Quitman, Chickasaw, and Yalobusha Baptist Associations." Approximately 40 persons gathered for the breakfast.

A telegram from Raymond Rigdon, executive director of the SBC Seminary Extension Division, stated, "Few pastors have done as well as David Norris at taking seminary extension with him wherever he has gone. I congratulate him . . . We appreciate the faithful way in which he has carried the torch of continuing

education. Our thanks to all Mississippi Baptists for putting forward such a candidate."

The following Citation from Rigdon was read.

"His own need for continuing education in ministry first led DAVID NORRIS to Seminary Extension. Less than two years after graduating from Blue Mountain College, in 1974 he led the local pastors' conference to establish a Seminary Extension center in Quitman County. By the spring of 1978 the center, under the direction, had offered 26 courses and enrolled some 200 persons.

"In the summer of 1978 NORRIS accepted a pastorate in Chickasaw County, and by the next spring he had started a Seminary Extension center there. Over the next four years NORRIS helped involve another 92 persons in ministry education.

"Since 1983, when NORRIS moved to Wayside Baptist Church in Scobey, he has directed the Seminary Extension Center of Yalobusha Baptist Association.

"Throughout this period NORRIS has demonstrated his personal commitment to learning by completing 32 courses. He earned the Diploma in Educational Ministries from the Seminary Extension Department in April, 1979, and the Advanced Diploma in January, 1986. His wife, Jettie, also has taken 25 courses, earning a Diploma in Educational Ministries in 1981.

"In the fall of 1985 NORRIS became one of three continuing education specialists working under the Cooperative Missions Department of the Mississippi Baptist Convention Board.

"In recognition of his outstanding service through Seminary Extension, the Seminary Extension Department is pleased to present its national award for an extension center director to David Norris."

Mississippi Baptist activities

- Nov. 23 American Bible Society Day (SBC Emphasis)
- Nov. 24 Associational "M" Night (CT Emphasis)
- Nov. 25 Mississippi Baptist Convention Board Meeting; Baptist Building; 10 a.m.

Mississippi's top ten churches in church study course awards

1985-1986

Church	Awards	
1. First Baptist Church, Jackson, Frank Pollard	750	6. Fairview Baptist, Columbus Mickey Dalrymple 459
2. Alta Woods Baptist, Jackson Frank H. Thomas, Jr.	597	7. Flora Baptist Church Steve Jackson 434
3. First Baptist, Olive Branch P. J. Scott	565	8. Highland Baptist, Jackson Cliff Shipp 431
4. First Baptist, Amory Jerry M. Massey	553	9. Morgantown Baptist Church David L. Merritt 399
5. Calvary Baptist, Jackson Joe H. Tuten	491	10. First Baptist, Hazlehurst Robert Hanvey 366



Monticello breaks ground for sanctuary

Monticello Church, Lawrence County, recently held ground breaking services for a new building. The auditorium will consist of 5,600 square feet and will accommodate 475 people. The educational and fellowship building will have 17,075 square feet.

McLain and Barnes of Monticello submitted a bid of \$1,179,000 which was accepted by the church congregation as was the architect's final plan a few weeks ago. The subcommittee of

the building committee consist of Jerry McLean, Rusty O'Neal, Herman Farmer, and Gus Wall who will monitor progress.

Members of the building steering committee (pictured from left) are Jerry McLean, Frank Allen, Ron Reeves, B. B. Pace, building committee chairman, Ann Pace, James Fancher, pastor, Jim Dickey, Elizabeth Poole, Anita Clinton, Rob Robbins, and Mike Ward.

Gary Young requests prayer for fact-finding committee

By Marv Knox

PHOENIX, Ariz. (BP) — Prayer has been requested for the special fact-finding committee currently studying the relationship between the Southern Baptist Convention and the Baptist Joint Committee on Public Affairs.

The committee includes James Yates, pastor of First Church, Yazoo City, who is vice chairman.

The seven-member committee was named during the September meeting of the SBC Executive Committee to study a motion made during the 1986 annual meeting of the SBC that called for severing the convention's relationship with the Baptist Joint Committee.

The Baptist Joint Committee is composed of nine Baptist groups in the United States and Canada. Its major task is to support Baptist positions regarding the First Amendment to the U.S. Constitution.

The SBC motion on the Baptist Joint Committee was referred to the Executive Committee, which is to deal with the issue and report back to the convention during its annual meeting next summer. The special committee will report during the next meeting of the Executive Committee in February.

The call to prayer was issued by Gary Young, pastor of First Southern Baptist Church here and chairman of the fact-finding committee.

"We will meet Nov. 20-21 in Washington with the Baptist Joint Committee staff," he said. "This will be the first meeting in which our full committee will meet with the Joint Committee staff. It will be our first opportunity to discuss with each other the issues involved.

"This meeting is perhaps more crucial than our report to the Executive Committee, because this meeting probably will shape that report more than any. In addition to Young and Yates, other members of

the special committee are Secretary Carolyn Miller, a homemaker from Huntsville, Ala.; Frank Ingraham, an attorney from Nashville, Tenn.; Frank Lady, an attorney from Jonesboro, Ark.; Paul Pressler, a judge from Houston; and Darrell Robinson, pastor of Dauphin Way Baptist Church in Mobile, Ala.

Ex officio members of the committee are David Maddox, a real estate developer from Fullerton, Calif., and chairman of the Executive Committee, and James Jones, pastor of Campbellsville (Ky.) Baptist Church, chairman of the Executive Committee's administrative and convention arrangements subcommittee.

The fact-finding committee has hired two specialists to help with its research, Young said.

Albert Wardin, history professor at Belmont College in Nashville, Tenn., is doing an integrated study of information about the Joint Committee the special committee has received.

Wardin also is researching editorials and letters to the editor on the Baptist Joint Committee that have been published in Baptist state papers, Young said. And he is researching resolutions on the Joint Committee that have been passed at the SBC and state convention annual meetings.

In addition, Hugh Wamble, professor of church history at Midwestern Seminary in Kansas City, Mo., is doing an integrated study of the governmental issues with which the Washington-based agency has dealt during the past 15 years, as well as the results of the Joint Committee's efforts.

The fact-finding committee's meeting with the Baptist Joint Committee staff will be from 1 p.m. Thursday, Nov. 20, to 4 p.m. Friday, Nov. 21, Eastern Standard Time. The meetings will be open to the public, Young said.

Marv Knox is BP feature editor.



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Home Board appoints 25 missionaries

ATLANTA (BP) — Directors of the Southern Baptist Home Mission Board adopted a record \$73,190,555 budget for 1987, added new staff members, and appointed 25 missionaries.

The new budget represents an increase of \$5 million, or 7.4 percent, over the 1986 budget. Nearly \$25 million will come from the Southern Baptist Cooperative Program unified budget, while \$29 million is expected to be given through the Annie Armstrong Easter Offering.

In personnel matters, the board promoted two staff members and elected two new employees. Robert Edgar Wiley, associate director of the associational missions division, was promoted to director of the division. He succeeds Jim Lewis, who has joined the staff of Samford University in Birmingham, Ala. Dale Wesley Cross, director of metropolitan evangelism

strategy in the associational evangelism department, was promoted to director of the department. Cross succeeds Ken Carter, who was elevated to director of the evangelism development division.

New staff member Billy D. Donovan of Oklahoma City was elected director of the department of institutional and business-industrial chaplaincy. Donovan succeeds Huey Perry, who previously was named director of the division. Donovan is administrator of religious programs for the Oklahoma Department of Corrections.

Ronald G. Barker of Atlanta was elected associate director of the personal evangelism department. Previously a national consultant in Continuous Witness Training for the board, Barker's responsibilities will include national implementation of the program.

Joe Westbury writes for the Home Mission Board.

High court affirms decision on state funding, abortion

WASHINGTON (BP) — The U.S. Supreme Court has affirmed a lower court decision that the Arizona legislature may not withhold state funding from an agency simply because that agency provides abortion services, counseling or referrals.

By a 5-3 vote to affirm, the nation's highest tribunal elevated the lower court opinion, creating a precedent throughout the United States rather than only in the circuit in which it was decided. Three members of the court — Chief Justice William H. Rehnquist and Justices Byron R. White and Antonin Scalia — indicated they voted to schedule oral arguments in the case. Justice Sandra Day O'Connor did not take part in the action.

In 1980, the Arizona legislature said no state money could be spent on "abortions, abortion procedures, counseling for abortion procedures, or abortion referrals." State funds were denied Planned Parenthood.

In their appeal to the Supreme Court, attorneys for the state of Arizona contended the state law did not interfere with Planned Parenthood but simply provided that no state funds should go to the agency because it engages in abortion and abortion-related activities. "Planned Parenthood has no constitutional or statutory right to state funds, nor is the state obligated to contract with them," they wrote.

Attorneys for Planned Parenthood asked the high court to affirm the circuit court's decision, arguing the "Arizona statute imposes a classic penalty." They contended the law would force Planned Parenthood both to give up its freedom of speech that enables it to discuss abortion with clients and to forfeit federal funds that require it to make all medically necessary referrals, including abortion referrals. (86-369, Babbitt v. Planned Parenthood)

Chinese authorities waive duties on equipment for Amity press

By completely waiving all import duties on the equipment, the government of the People's Republic of China has saved the American Bible Society and its partner Bible Societies about \$1.9 million on the overall cost of setting up the Amity Printing Press in Nanjing, which will give priority to producing Scriptures for Chinese Christians.

The savings are over and above the more than \$5 million cost of purchasing, shipping, and installing the presses, bindery, and computerized typesetting machinery, which the Societies have agreed to furnish the Amity Foundation.

The Amity Printing Press is to give priority to the production of Bibles, New Testaments, and other publications — such as hymnals, theological journals, and textbooks — needed by

the Christians of the world's most populous nation.

Although part of the equipment, one of three trimming machines ordered, has already reached China, it will take up to a year to erect the plant and get it into operation. A new site for the facilities, about five miles outside Nanjing, was announced recently.

Continuing to try to meet Christians' needs for Scriptures, the China Christian Council has just placed an order for 200,000 Bibles that it will pay for out of its own budget.

Since 1981, the Council has published two million Bibles and New Testaments for distribution among Chinese Christians.

Character is not the only thing in life, but it is far ahead of whatever is in second place.

Names in the News



Hurley Church, Hurley recognized Charles Ely, left, treasurer for 30 years; and Frances Allen (middle) financial secretary for 15 years. Kenna Byrd (right) is pastor.



Ortez and Edna Marion Day was celebrated at Van Vleet Church (Chickasaw) on Aug. 17. Mr. Ortez has been a deacon for 40 years and was church treasurer for nearly 20 years. Miss Edna served for many years as Sunday School teacher, Training Union director, and Bible School director.

The special day was a surprise to Mr. Ortez and Miss Edna, who thought it was to be a homecoming day for the church. Friends and family came from around the state, Memphis, and Oklahoma to honor the Marions. Chester Estes, Union, prayer co-ordinator for World Wide Evangelism, delivered the special message.

Forest Church, Forest, licensed Robin Michael Brumfield to the gospel ministry. He is available for interim or supply and can be reached through Forest Church or contacted at 110 N. Pine Ridge Dr. Phone 469-2758. He is single and a graduate of Talbert Theological Seminary in California.

Homecomings

Evansville, Coldwater: Nov. 23; worship service, 11 a.m.; Burnett Fielder, former pastor, guest speaker; dinner on the ground, 12:15; afternoon music service, 1:30; no evening service; Jerry W. Price, pastor.

Doty Chapel, Shannon: harvest day; Nov. 23; Sunday School, 9:45 a.m., services, 11 with Paul Dunlap; lunch after service in fellowship hall; Bill Mason, pastor.

Northside, Greenville: Nov. 23; services 11 a.m.; lunch fellowship served; Martin Family from Arkansas singing in afternoon; former pastor Jack DeMoney to bring message.

Jericho, Baldwyn, intersection of Highway 9 and Highway 370: Nov. 23; homecoming, harvest festival, and fund raising drive to replenish their building fund; Sunday School, 10 a.m.; morning worship, 11 a.m.; dinner on the ground immediately following morning worship; gospel concert, 2 p.m., the Crawford Quartet and the Revellaires Quartet; Wayne Frederick, pastor.

Calvary, Greenville: Nov. 23; services, 11 a.m.; J. B. Miller, former pastor, guest speaker; dinner-on-the-ground; note-burning service and musical at 1:30 p.m.; Tommy Snyder, pastor; Paul Powell, music/activities.

Baptists symbolize peace on former Nazi airfield

AUGSBURG, West Germany (BP) — On a former Nazi airfield, a Baptist church now stands as a symbol of peace.

And, in one entrance wall of the Augsburg Baptist Church's new facility, there's a stone from a bunker where Nazi Party leader Rudolf Hess took shelter in 1941 prior to flying to Scotland to seek peace. Hess flew solo and parachuted to the ground, but was imprisoned in England until the Nuremberg war crime trials in Germany. He received a life sentence in

1946. The stone "will become a symbol for peace," said Hans Guderian, pastor of the 240-member church, during dedication ceremonies in late October.

A cross rises above the stone. Around the cross are words made of bronze from Haggai 2:9, "In this place will I give peace."

The \$1.75 million facility is located in a growing area in south Augsburg. The new auditorium will seat 300 people and can be expanded to 600.

Africa missionaries to offer concerted prayer for world

RICHMOND, Va. (BP) — The 528 Southern Baptist missionaries in eastern and southern Africa are being asked to commit one day each month during 1987 to concerted prayer for world evangelization.

Focusing on the last part of James 5:16 ("The effectual fervent prayer of a righteous man availeth much"), each of the missionaries and their children will be asked to set aside one day each month to pray specifically for worldwide efforts to present the gospel.

Countries in the area include Ethiopia, Kenya, Uganda, Tanzania,

Rwanda, Malawi, Mozambique, Madagascar, Zambia, Zimbabwe, South Africa, Swaziland, Transkei, Bophuthatswana, Botswana, Namibia/South West Africa, Angola and the Indian Ocean islands of Mauritius, the Seychelles, and Reunion. In January, Lesotho will be added.

In June, Southern Baptist missionaries in Venezuela decided to commit themselves to prayer three times daily for evangelization and revival in their country and the world. They also pledged to dedicate the first Saturday of each month to prayer and fasting.

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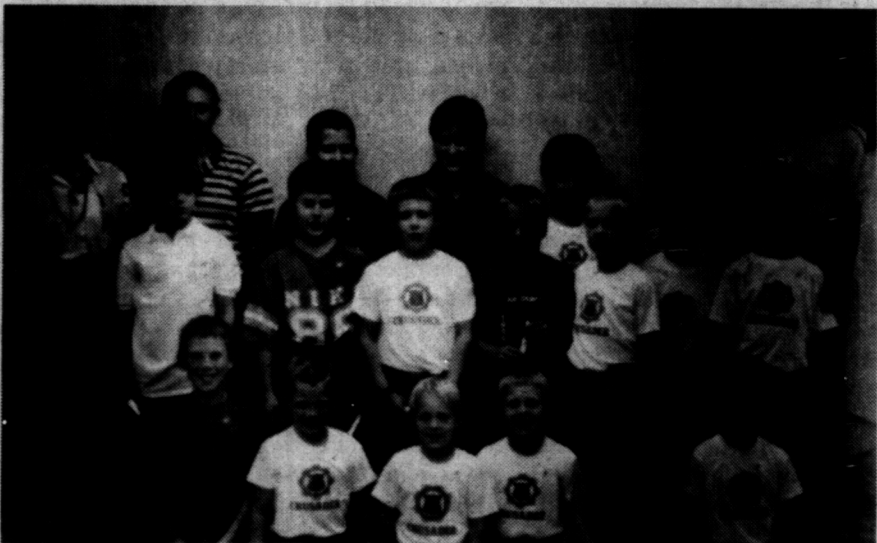
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Leake Association has established an award for the top three best associational church clerks. Winners for this year (pictured) left to right, are Mrs. Jimmie Ruth Freeny, Remus Church, 3rd place; Mrs. Geraldine Mercer, Lena Church, 2nd place; and Mrs. Carol Burkett, Salem Church, 1st place. David Satterwhite is director of missions.



Providence Church, Grenada recently had a coronation service for its Acteens and GAs. The theme was "Soaring." Pictured, left to right, are Chanda Blakely, Wrenn Clark, Mandy Barnette, Alisha Grantham, and Tara Burns. Linda Barnette is the leader, and Sherman Barnette is pastor.



Bay Springs Church, Bay Springs, recognized its Royal Ambassadors, The Dr. Dan Jones Chapter on Nov. 5. Lad 1: Shane Boyd, Brock Buffington, Patrick Boyd, Luke Starbuck and Tracy Rogers. Lad 3: Corey Stocker, Andy Starbuck, Benjamin Buffington, Josh King, Clint Breland and Jonathan McRee. Page: Matthew Miley, Kevin Stringer and Lucas Tubb. Squire: Steve Rogers. Knight: Jeffery Arinder and Brandon King. These boys are led by Janell Anderson, director and counselors, Tracy Boyd, Tim McRee and Dan Starbuck (not pictured). Clyde Little is pastor.



Pleasant Grove Church, Wayne County, held a GA recognition service, Sept. 28. Pictured (left to right) front row, are Allison Luke, Lauren McKey, Julie Ratcliffe, and Kim Lee. Second row, Tara Loper, Jason Ratcliffe, Tandra Roney, and Teffany Pedegrew. Third row, Jennifer Lee, Hope Johnson, and Stephanie Sellers, Tara Jason, and Jennifer each received six badges and a charm for completing all adventures. GA director is Mary Lee Bayne, left, and Laris Bishop is GA leader.

United Thanksgiving Service in Shannon Community made up of Shannon Methodist Church, Shannon Baptist Church, Brewer Baptist Church, Family Baptist Church and Doty Chapel Baptist Church was held Nov. 19, at Family Baptist Church, Shannon.

Griffith Memorial Church, Jackson will present Anne and Peggy Epperson in a sacred concert, Nov. 30, at 7 p.m. Active members of Hillcrest Church, they are married to twins and made their first recording in August of this year. Gary A. Knapp is pastor.

Franklin Church, Flora, will honor its senior citizens at a reception on Nov. 23, from 2:30-4 p.m. W. M. Buffington, former pastor, now retired, will preach at the 6 p.m. service. Mike Routon is pastor.

Missouri executive Rheubin South dies

ST. LOUIS (BP) — Rheubin L. South, 64, executive director of the Missouri Baptist Convention, died Nov. 6 at Barnes Hospital here following a battle with leukemia.

For 14 years, South was a member of the Southern Baptist Convention Executive Committee.

Under South's leadership, Missouri Baptists nearly tripled their state convention budget, growing from \$5.75 million in 1975 to a \$15 million goal for 1987.

A native of Oklahoma, South was educated in Portales, N.M. He graduated from Eastern New Mexico University and Southwestern Seminary.

The family asked that in lieu of flowers, contributions be made to a student scholarship fund at Southwestern Seminary, which is being established in South's honor.

Revival Dates

First, Brooklyn: Nov. 16-21; 7 p.m., Joe Royalty, evangelist; W. C. Rainey, music director.

McDowell Road; Jackson: Nov. 30; morning service at 10:25, evening at 7; evangelist, Donnie Guy, evangelist, Gulfport; Gary River, pastor.

Missionary News

BEIRUT, Lebanon — Mabel Summers, 70, retired as a Southern Baptist missionary last year but has stayed in west Beirut to help keep University Baptist Church going. The English-language church declined as the American community in west Beirut thinned. Summers, filling in as leader, welcomed several new members, including three African men and two Filipino women. They began bringing their friends and attendance climbed from less than a dozen to 25 to 30 on Sundays, with six or more countries represented. Summers plays a sermon on cassette, teaches a Bible lesson or asks one of the theology students to preach, and accompanies congregational singing on the piano.

Northwest churches express need for volunteer workers

Claude and Louise Townsend of Florence, recently returned from a six-week mission trip to Wyoming and Montana. They attended two of Montana's associational meetings and the Montana Fellowship Meeting, which is held each year for all the churches of Montana. In addition they traveled over the state, visiting with approximately half of the churches in the state, ministering to the pastors and their wives in any way they were needed.

Claude preached in several churches and Louise played the piano and sang — in addition to their counseling with some of the people and pastors. They said their main objective was to minister to and encourage pastors and their wives. A number of these churches are using the Lay Counseling Discipleship Program, written and published by Mr. Townsend.

The Townsends report that they discovered many special needs among the churches for volunteer help. They say "One church would like to have Vacation Bible School leaders in all age groups for next summer. One church needs a dedicated couple who would come and live in their town for approximately six months and lead in Sunday School organization and music. Another church has not had a pianist for three years. Another church is in bad need of some financial support. Others can use construction workers and on-and-on it could go.

A person or church interested in helping fulfill some of these needs, may contact Claude Townsend, P.O. Box 351, Florence, MS 39073, or call 602-845-2407, for further information. The Townsends are already planning to spend about three months in the Northwest area next summer.

Staff Changes

Petal-Harvey Church, Petal, has called Mike Hennington as minister of music. Hennington received his master of music degree from William Carey College and a master of religious education degree from New Orleans Seminary.



Hennington He is married to the former Carol Armstrong of Jackson. They have two children, Kelly and David. He has served as

minister of music of First Church, Purvis, since 1982. Gerald Buckley is pastor.

First Church, Louise, has called C. C. Ard of Pontotoc as pastor. He and Mrs. Ard moved on the field November 3rd.

M. H. Waltmon resigned Poplar Springs Church, Calhoun County, to accept the pastorate of Riverside Church, Wayne County for the third time.

Doug Moore of Eddiceton (Franklin County) is the interim pastor of New Zion Church, Mississippi Association.

Off the Record

When a hotel clerk discovered that a guest had left without paying his bill, he sent the following reminder: "Dear Mr. Jones: We would greatly appreciate your sending us the amount of your bill."

Very promptly came Jones' friendly reply, which read: "In answer to your courteous request, the amount of my bill is \$98.75. Yours truly, A. L. Jones."

There was a certain nine-year-old whose parents allowed her to stay up late for a party provided she took care

of the guests' hats and coats. She willingly agreed.

Later, unobserved, she slipped into the kitchen for a saucer, placed a quarter on it and left it on a table near the closet.

After the party, the astonished host and hostess discovered their daughter counting the evening profit — a neat \$9.

A third-grade youngster asked to describe the taste of chocolate thought a moment, then replied: "Chocolate tastes the opposite of vanilla."

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SUNDAY SCHOOL LESSON COMMENTARIES

Worship thru Thanksgiving — highest prayer form

By James W. Street

Genesis 2:1-3, 4:25-26, 8:18-22

I wish to visit with you along the lines of work, rest, thanksgiving, and worship. Most of us will spend better than 125,000 hours of our lives working. And, if you can believe observers of the American labor scene, most of us hate our work. From one perspective, work is mindless, boring, servile — a necessary evil which holds all but the most elite in its grasp.



Street

But that does not represent the biblical perspective, for in the creation accounts work is not viewed as a curse, rather as a blessing. Genesis 1:28 describes God's two-fold blessing for man — the ordinances of procreation and work. Genesis 2:15 tells us, "... God took the man and put him into the Garden of Eden to cultivate it and keep it." Behind all that we know that God is a working God. Creation is an act of work. Since God is a working God and

LIFE AND WORK

since humanity is created in the image of God, it is only natural that we, like our creator, exist as working beings.

Sin occasioned a change in people, not in our work. Work was still a legitimate gift from God. Sinfulness affected our attitude toward this gift. What God intended as a blessing, we saw as a curse. Governed by such feelings, the stringent demands of work became a drudgery for us and participation in labor led to deadly fatigue. But, remember the problem is with us, not with work.

When understood as it was intended, work is accepted as our part in being God's change agents in the world. God is still at work in the world and we are called on to join his efforts. You see, all work is related to God's call. Work is basically service — service to God and to our siblings. In its truest sense, work is prayer; it is an offering to God; it is worship.

Yet, we understand work is to be limited. Just as work was a part of God's intentionality

in creation, so was rest. Work and rest are components of creation. Rest is not intended merely as an interruption of labor — it is a necessary ingredient of genuinely creative work. God chose to rest and declared as holy the day of rest.

Work with one's physical facilities is to be balanced and complemented by contemplation. The aesthetic aspects are as important as the physical. The tragedy of a work-oriented society is that it spends so much time in doing that the quality of being is allowed to erode. When there is no rest and the spiritual nature of people is left stagnant, communion and enjoyment — essential elements if there is to be life versus existence — are ignored.

When one views work as part of God's plan for us; when that translates into a pervading sense of work as service, prayer, offering and worship — then it is that work/worship helps us to be thankful in a most positive way. And we do need help with our gratitude level. Indeed ingratitude is probably the most widespread human fault in the average American community. Oh yes, I know we try

to be grateful and thankful. We obey the Presidential proclamation that sets aside the fourth Thursday in each November as a day of national thanksgiving.

But real thanksgiving involves more than turkey, dressing, and tastefully worded proclamations. It involves our whole being — like prayer. The lowest form of praying is petition and the highest form is thanksgiving because it tends to lift us into freedom from self and overt dependence on him. This approach helps us understand that true thankfulness springs from what God has done in and not just for us.

What does he do? He creates, forgives, heals, redeems, crowns, satisfies, and renews. He is a God of mercy who gets at our sinful nature, at our rebellious hearts, and at all that is ugly and unholy. When we are truly thankful, we offer back joyfully all that God has made of us. Thanksgiving is never to be interpreted as a duty to be legislated; it is the joyous satisfaction that comes from doing what is right and good through the enabling will of him who wants to make us what we ought to be.

James Street is pastor, First, Cleveland.

Miraculous feeding of the 5,000 and its teaching

By Marjean Patterson

John 6:1-71

Herschel Hobbs has described the sixth chapter of John, "The Nature of the Christ." This is an appropriate title for this particular



Patterson

demonstrations.

chapter, since it contains so much of the teaching of Jesus about his own true nature.

In the miracles of the feeding of the 5,000 and the walking on water, Jesus continued to reveal his deity to his closest followers, as well as to the curious throngs of people who witnessed these

I. Feeding of the five thousand (6:11-12)

In an unsuccessful effort to have a quiet time of retreat and withdrawal with his disciples, Jesus had led his men across the Sea of Galilee. Gospel writers Matthew and Mark note that they went to a deserted place.

The area was not deserted for long. Jesus looked up from his teaching and saw a great

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throng coming toward them. Always the kind, considerate person, Jesus thought about the physical welfare of the people. It was likely well into the afternoon and the people had not eaten. And they had no food. Jesus asked Philip for a suggestion about what to do, even though Jesus knew what it would take to feed the crowd. We can almost visualize the frustration of Philip when he thought about what the cost of sufficient food would be, even if it were available.

In one of the loveliest episodes in the New Testament, Andrew — the one who was always seeking to bring to Jesus what and whom the Savior needed — came bringing the lunch of a little boy. It wasn't much, but somehow Andrew must have felt that, in Jesus' special hands, it would be sufficient. And it was.

Not only were 5,000 men fed, women and children also received physical nourishment in a miraculous manner. When the leftovers were

gathered up, there were twelve baskets full.

What a wonderful example to us, as well as to that first-century crowd, of the power, strength, care, and compassion of the Son of God.

II. The people seek Jesus for a sign (6:26-31)

When night was approaching, the disciples started back across the Sea of Galilee without Jesus. In the midst of a raging, frightening storm, the disciples rowed hard to reach land. Suddenly, there was Jesus, walking toward them on the waves of the Sea of Galilee. Imagine the emotions which raced up and down those men in the boat! Their Master constantly amazed them.

On the morning afterwards, the huge crowd missed Jesus and decided to return to Capernaum. The first thing they did when they found Jesus was to ask him for a sign in order that they might believe. This was a strange thing for them to do. After all, they'd already seen many of his signs.

Though the people would gladly receive the daily provision of food from the hand of Jesus, they would not accept the real reason that Jesus

had come into the world.

III. Jesus, the bread of life (6:32-35)

Jesus identifies himself as the Bread of Life and the Water of Life. In so doing, he promised the complete, abiding satisfaction of hunger and thirst. They would need daily physical food and water; but in the spiritual realm, their needs would be met on a permanent basis.

As a result of Jesus' conversation with the people, many of them rejected him and walked away. They had wanted a supplier of bread — not a Savior. Jesus then looked at his disciples and asked if they, too, would go away.

At this strategic point in Jesus' ministry, Simon Peter stepped up to assure him that, even though they did not understand all that was happening, they had had an experience with him. They were sure they would follow him wherever he led. With one exception, this was true.

Are we equally as committed to the Savior who has given us life and hope by his life, death, and indwelling presence in our lives?

Marjean Patterson is executive director, Mississippi WMU.

A remnant returns to Jerusalem and rebuilds

By Robert E. Self

Ezra 1:2-4; 6:14-16; Nehemiah 4:15; 6:15-16

We learned last week that God preserved a remnant of the people who were allowed to return to Jerusalem. That group set about to



Self

restore the worship of Jehovah to the ravaged city and to prepare for the future with the past as a foundation. God's hand was very evident among them as obstacles were removed over a period of time to allow for the rebuilding of the temple and the wall of the city.

I. A great plan

Jeremiah 29:10 holds the prophecy that the Jews were to be in captivity for some seventy years after which God promised to return them to Jerusalem. Those years generally are dated as 606-536 B.C.

Cyrus, king of Persia, announced in Ezra 1:2 that the Lord God of heaven had appointed him to have a hand in rebuilding the temple in Jerusalem. He decreed in 538 B.C. that any of the Jews who desired to do so were free to leave to return and rebuild. Not only did this pagan king allow the Jews to leave, he encouraged his people to give them goods such as silver and

UNIFORM

gold, livestock and freewill offerings to be used in their journey and mission (Ezra 1:4). Cyrus himself set the example by giving 5,400 articles of gold and silver to the Jews (Ezra 1:11).

It took them two more years to move toward Jerusalem. In 536 B.C. about 50,000 people moved homeward to begin the work. They faced many obstacles. Their enemies tried to sabotage their efforts at every hand. When the people feared to press on, Haggai and Zechariah began preaching and the people responded. The pagan kings Darius and Artaxenes even decreed that those who worked would be paid out of the royal treasury.

The temple was completed after 21 years of labor. The people gathered for a formal dedication with great joy. Nearly 700 offerings of sacrifice were carried out, including offerings for the sins of the people. This was accomplished about 515 B.C.

The second act of rebuilding was led by Nehemiah. Nehemiah was a cupbearer to King Artaxenes. He became burdened by the fact that the wall of the city was torn down. The broken wall signified a defenseless city and

was, in the mind of the prophet, a poor reflection upon the dignity of his faith. So, Nehemiah came before the king and presented his case concerning the wall. Artaxenes responded positively and Nehemiah was allowed to return to repair the wall. Upon return to Jerusalem, he encountered much difficulty, especially from Sanballat and Tobiah. However, God was at work through Nehemiah and the wall was completed after 52 days in 444 B.C. With the restoration of the wall and temple, the people were prepared to pick up their worship of Jehovah and return to being the "kingdom people" again.

II. A glowing precedent

Several ideas associated with the above are helpful as we try to know and follow our Lord. The first one that strikes me is the fact that God often chooses some unlikely instrument to accomplish his purposes. Not many of us would have chosen three pagan kings to have any part in such a lofty matter, nor would we have easily concluded that a group of bedraggled people who had been in captivity for many years and led by prophets who were probably not well instructed could be vessels fit for such service. But that is just what God did! And, isn't it wonderful that he does it that way so often, even today? Every time that I see God at work in a life, I am amazed! particularly, as in my

own case, when he calls some unlikely person to some special task for life. You can be used!

The reason that God can work in such ways is that he makes available unlimited resources. Whatever is lacking to accomplish the task to which he calls us, he supplies. E. V. Hill clearly is on line when he says that God "calls us not in the light of who we are, but in spite of who we are." He can do that, because he has the resources to accomplish any task to which he calls us.

The final idea present here rests in the fact that God assures unusual results when those he has called keep their eyes on him. What a task these poor, untrained captives faced. The only explanation for their success lies in the fact that they had a God-given sense of purpose and knew that God would accomplish the task through them. We are always amazed by the results of God's work in our lives.

I remember a young man who announced one day that God had called him to preach. He left home with thirty cents, two bananas, and two pairs of overalls. He arrived at college with little more in resources than the knowledge of the task and a sense that God had called him. The results of his life would never have been predicted by the world. God can build from nothing!

Robert E. Self is pastor, First, Brookhaven.

THE VILLAGE VIEW



The Baptist Children's Village

Paul N. Nunnery, Executive Director

P. O. Box 11308, Jackson, MS 39213, (601) 922-2242

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Gifts of Honor and Memory

A portion of the Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

OCTOBER 30 - NOVEMBER 12, 1986

MEMORIALS

Mr. Russell McKinley
Mr. & Mrs. Delane Andrews & Family
Mr. Guy Abel
Mr. & Mrs. Douglas Card
Mr. Elmer Adcock
Debbie & Billy Jean
Billy & Jean Young
Robert C. Albritton
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Bill Allen
Jimmy Fulce & Family
Miss Georgia S. "Dimp" Allen
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Esther Stephens
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Mr. & Mrs. C. E. Chaney
Mrs. Van Barrier
Mrs. H. L. Thompson
Woodrow Blackledge
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Jim Bratton
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Calvary
Miss Annie Vernon Brent
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Frank & Elizabeth Pajerski
Mr. Talmadge Buford
John & Jerrie Cheatham
Mrs. Mary Byars
Mr. & Mrs. Pat B. Barber
Mr. & Mrs. Dick Canty
Mr. Richard (Dick) Caldwell
Mr. & Mrs. Harris Peyton
Mr. & Mrs. Floyd Lynk

The following "personal experience essay" was sent to The Village by a teacher because she felt you would like to know what this particular student thinks about our ministries:

When I first came to The Village, I was fourteen years old. I didn't know anyone at all. I was scared and bitter. But, as time went by, I met friends and I began to like it a lot, even though I would have preferred to have been at home with my mama. I liked it so much that I stayed even when I had a chance to leave to go back home with my family at the end of six months. In a way my friends were more important to me than my family. See, at home I was never happy. I could never go out with my friends or anything. I was always in cooking, ironing, or cleaning. But, at The Village, I didn't have to worry about anyone but myself; and my friends made me feel like someone. I was happy! That's why I stayed at The Village.

The Village helped me with my problems. I wasn't just another kid. I was part of their family to them. That's why I love the people who work there. I'm not saying I've been an angel for three years. I'm just saying they've given me a lot of chances. I've grown more spiritual. I'm a member of a Baptist Church. I love my Sunday School. The girls in my class all accept me for who I am. They don't look down on me because I'm a Village kid. Even though it is hard for me to follow my Lord the way He wants me to, I know that He still loves me, and so do my friends at church.

I'm a senior this year. Next year I'll get to go to college. The Village is going to send me through college. I never thought I would get out of the tenth grade until I came to The Village. It's a dream come true. That's my opinion of The Village.

Mrs. Joan W. Horst
Mrs. Wayne Spell
Miss Glinda Hargrove
Mrs. Maynard Craft
Ernestine & Henry Nations
Ms. Helen V. Acree
Mr. & Mrs. Charles L. Craft
Mr. & Mrs. Blythe B. Cragon
Mrs. Harry S. Fugate
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"Lady Employees of DGNB"
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Mrs. Juanita Coleman
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The Sadler Girls & their husbands
Robby Chisolm
Janeiro L. Cranage
Mr. T. J. Clanton, Jr.
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Mrs. Edith Clark
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Bible Learners Class, West Point
Prentiss Cochran
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Faye
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W. T. & Wayne Kimbrough
Warren Hart
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Mrs. Ann Taylor Hays
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Mr. Andrews J. "Pop" Helton
The Ernest Eldridges
The James Smiths
Mrs. W. S. Hammond



The Baptist Children's Village

P. O. BOX 11308

JACKSON • MISSISSIPPI 39213

"Oh give thanks to the Lord, for He is good!
For His mercy endures forever." Psalm 136:1

THANKSGIVING

— 1986 —

Dear Village Friend:

"Thank you for the world so sweet;
Thank you for the food we eat.
Thank you for the birds that sing.
Thank you, God for everything!"

So prays a very young boy I know. His prayer is simple because his life is simple. He is grateful because he trusts his world and everything in it — a world which he very simply accepts as a gift from a loving God upon whom he depends, in faith.

I know many troubled boys and girls who neither live nor accept the unconditional faith of my very young friend. As a consequence, they do not share his expressions of gratitude. Through the redeeming, uplifting and redirecting force which issues from faith in the gospel of grace, we believe their complicated lives can be simplified and they will be enabled to accept and live the philosophy of the little boy's prayer. To the communication of that gospel to children, and its application on their lives, The Village is committed.

As we approach America's traditional time of inventory, culminated by a special day of THANKSGIVING, we give thanks to Almighty God, and to you, our friends, for allowing our staff this sensitive place of potential usefulness. We express anew our appreciation for the substantial part which many of you share in making it possible for us to teach gratitude, through faith, to young people who do not see the world as a sweet place.

That Thanksgiving, 1986, may be a happy time of blessing-counting for you and those dear to you, is the prayerful wish of our grateful friends at The Children's Village.



Paul N. Nunnery

PAUL N. NUNNERY
Executive Director



Baptist Record

Lottie Moon gifts could rescue Nazareth church

BIRMINGHAM, Ala. — There was no room at the inn on the night Jesus Christ was born in Bethlehem. Is there room for Baptist believers tonight in Nazareth, Jesus' hometown?

Yes, but just barely. Sections of Nazareth Baptist Church are slowly sinking into the ground because of structural defects. The building has been declared unsafe.

Though the church is well-known and located on valuable property on the main road through town, Nazareth Baptists lack the \$100,000 needed to repair and rebuild the structure.

But there is a way they can keep proclaiming the gospel where Jesus walked. Southern Baptists in the United States can come to their aid through the 1986 Lottie Moon Christmas Offering. The Foreign Mission Board has budgeted \$100,000 in Lottie Moon funds to restructure the Nazareth church.

Full funding for the Nazareth project — and a host of other needs worldwide — depends on whether Southern Baptists meet this year's Lottie Moon goal of \$75 million.

If reached, the goal will represent an increase of more than \$8 million over last year's total offering. And it will pay for almost half the entire Southern Baptist foreign missions program in 1987.

All Lottie Moon funds are spent overseas. Nearly \$53.6 million of this year's offering will directly support more than 3,700 missionaries and

their work in 107 countries. That figure includes salaries, housing, transportation, field work budgets, medical needs, pensions and the like.

Another \$14.8 million will support evangelism and church development, Baptist schools, colleges and seminaries, media and publications, medical work and benevolent ministries. And \$6.6 million will fund capital needs for strategic properties, buildings and construction, like the Nazareth church project.

More specific examples of how Lottie Moon puts Southern Baptists' dollars to work include:

*Baptists in Venezuela have a bold goal. They intend to grow to 1 million baptized members by the end of this century. But many of the new churches to be established in the years ahead will need seminary-trained leaders. Lottie Moon gifts will provide \$65,000 for construction of a multiple-use building at the national Baptist seminary in Venezuela.

*Indonesian Baptists envision starting 500 churches in just five years. They've proposed a budget of \$2 million to fund the "500 in 5" program, which includes numerous grants for church buildings. Southern Baptists will contribute up to \$1 million to match the money Indonesian Baptists raise themselves. A first grant of \$50,000 will help get the program moving.

*Glenn Frazier, the first Southern Baptists agriculture missionary in

Bolivia, needs \$14,300 to buy a tractor and other equipment to develop an experimental farm. He will teach Bolivian farmers how to improve their farming methods. It's all part of an overall program of evangelism through agriculture.

*The 1988 Summer Olympic Games are less than two years away. Seoul, South Korea, will play host to the Games. Missionaries and Korean Baptists are planning ministries leading up to the big event, including a number of athletic events at which Christian athletes will share their faith. Missionaries have asked for \$18,000 to fund the events.

*Life goes on in Lebanon, despite the endless violence. The influx of people into east Beirut has increased the needs, and the opportunities, of Baptist churches there. Missionaries have asked for \$50,000 to meet the capital needs of Bikfayeh Baptist Church in the city.

*The ranks of Christian believers among the K'ekchi' Indians in Guatemala continue to grow. Missionaries say these new believers urgently need Christian publications in their own language as they are trained to be disciples. Lottie Moon gifts will supply \$15,000 for expansion of publications work, including translation and printing of materials.

These needs, and many, many others, will be met if Southern Baptists reach their Lottie Moon goal this year. How boldly will your church respond? How boldly will you respond?

Devotional

Giving thanks

By Robert M. Hanvey

"In everything give thanks . . ." states I Thessalonians 5:18a. This is not the only time Paul tells us to render thanksgiving or gratitude for what has been done for us by our Heavenly Father. We should give thanks, too, for what people do for us.



Hanvey

It is difficult to give thanks in times of dire need or when catastrophe has occurred. Conversely, it seems easy to render thanks when things are going "our way."

Paul did not tell us to give thanks for one area of life and leave another area void of thanksgiving. He means for us to find the best in situations and offer our gratitude to God.

Too often our thanks or our gratitude is expressed too late. We wait until a person has passed from the scene and we become thankful for that person and his influence. I believe it is better to give thanks while someone is able to enjoy

our gratitude.

May I take this opportunity and publicly thank the members of First Baptist Church of Hazlehurst, Mississippi, for allowing me the privilege to preach to them Sunday by Sunday, week by week. Each is worthy of receiving my personal thanks for this privilege afforded to me as pastor. Thank you, dear people.

Those worthy of receiving thanksgiving should know of our appreciation and our gratitude. The same is true with our Heavenly Father. He wants to know that we are grateful, thankful, and appreciative to him for life and the events of life. Thank you, Heavenly Father, for your goodness.

Robert M. Hanvey is pastor, First, Hazlehurst.

Supreme Court rejects minister's appeal of ouster

WASHINGTON (BP) — A former United Methodist pastor has failed to convince the U.S. Supreme Court to review his church's decision to place him in involuntary retirement because of his alleged inability to get along with congregations.

O. Lloyd Hutchison was declared "unappointable" in 1981 by the Board of Ordained Ministry of the East Ohio Conference, a unit of the United Methodist Church. The action subsequently was affirmed by votes of the conference in open session in 1981 and 1982, by conference Bishop James S. Thomas and by the Judicial Council of the United Methodist Church, the denomination's highest tribunal.

Following those actions, Hutchison took church officials to court, claiming fraud, collusion and defamation. He told a federal district court church officials "created a false picture" of his ministry by falsifying records pertaining to relationships with parishioners in the churches he served.

But the court, citing Supreme Court decisions dating to 1872, declined to settle the dispute on grounds it had no "subject matter" jurisdiction.

The 6th Circuit Court of Appeals affirmed the lower ruling last April. Attorneys representing the church asked the high court not to disturb the lower rulings. "The very existence of a church can ultimately turn upon its ability to freely choose who will preach its values," the lawyers wrote. "That choice must remain unfettered by judicial oversight."

My praise to him

Heavenly Father: I worship you,
Adore you, and magnify your name.
As I reflect on my salvation
When you lifted guilt and blame.

I extol you, exalt you
And will laud you evermore.
For all the things you've done for me
Since I opened my heart's door.

You entered then into my life
And surrounded me with love —
Then poured so many blessings out
From your rich storehouse above.

I will praise your name continually
And I'll praise you everywhere.
I will tell about your mercy
As long as I breathe air.

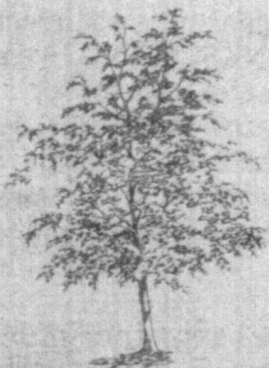
Hallelujah, Thine the Glory
Hosanna to my King.
Of your mighty deeds and excellence
I can't help but praises sing.

So, thank you, Blessed Father
For all that you have done —
For loving me in such a way
As to send your Only Son.

—Margaret Aldridge
Columbus

SCRAPBOOK

I'm thankful



I'm thankful for God's many blessings
Throughout the entire year.

They're far too many to mention —
Among them are the four seasons,
Each with its special kind of charm and beauty.

In wintertime the bare trees and branches
Reveal their delicate lacy patterns
Silhouetted against fluffy white clouds;
Red berries glisten with frozen dew;
And on each limb a cluster of diamonds.

When yellow daffodils lift their pretty heads
And brave violets peep from the base of a tree
And swelling buds of dogwoods are edged in white
When robins are in the crepe myrtle tree —
I know that spring is near, and I whisper, "Thank you!"

Then it's "good old summertime."
Flowers in full bloom seem to outdo each other
And roses fill the air with their fragrance
And nesting birds sing their hearts out . . .
I'm left in awe to marvel at God's goodness.

Right now in front of my own eyes
I can scarcely take in the beautiful colors of fall
Each tree is a living picture within itself,
Each leaf is an original design from the Master's Hand.
"Thank you, dear God, for Your many blessings from
day to day."

—Ruby Singley
Columbia

Baptist Record

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November 20, 1986